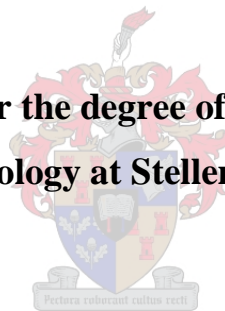


**Transforming In-group and Out-group Identities in the Local Seventh-day
Adventist Congregation, Cape Town:
A Realist Evaluation Research of Mission Practice**

By

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**Dissertation presented for the degree of Doctor of Philosophy in the
Faculty of Theology at Stellenbosch University**



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December 2020

DECLARATION

By submitting this thesis electronically, I, Edward Adrian Appollis, declare that the entirety of the work contained therein is my own, original work, that I am the authorship owner thereof (unless to the extent explicitly otherwise stated) and that I have not previously in its entirety or in part submitted it for obtaining any qualification.

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ABSTRACT

The landscape of the SDA Church has changed due to globalisation, migration and urbanisation and resulted into an influx of foreign nationals into local congregations. This created a binary tension between the insiders and the outsiders and caused unprecedented challenges for the SDA Church. The consequences reverberate throughout the entire structure of the church, impacting not only members (local and foreign national), but also the leadership of the church (local, national, and global).

Focusing on one particular congregation, this empirical study found that the foreign national SDA members are finding it impossible to integrate into the local church, due to the on-going and increased tensions between local and foreign national SDA Church members. With each group having different expectations and coming from diverse cultural backgrounds, workable solutions need to be found so that unity can be restored and that the Church can once again fulfil its purpose and participate in the *missio Dei*.

To achieve this goal, the Context-Mechanism-Outcomes configuration (CMOc) methodology was employed to determine the causal factors of tension in the mission programme of the local SDA Church. This realist evaluation approach used theory-driven interviews which exist to inspire, validate, or confirm, and falsify or modify hypotheses about how programmes and interventions work. These iterative interviews were used to discover ‘*what works for whom under which circumstances and why*’ (developed by Pawson & Tilley (1996) called the “Pawson Principle”). This critical realist approach fits between the positivist and the anti-positivist approaches and utilised a different path of realist synthesis for data analysis. A set of findings also called the middle-range theories (MRT’s) were articulated as follows:

- 1) There is no mission programme and practice at this local SDA Church.
- 2) The mission programme and practice at this local SDA Church has been impacted by the tensions between the local SDA Church members and foreign national SDA Church members. The causal factors of tension are about seating space in the church, church membership, the language of worship services, cultural differences, and church unity.
- 3) The local church pastor needs training for cultural competency in order to synergise his congregation towards integration and mission.
- 4) The interventions done by the local church board to reduce the tensions and increase the mission programme of the local church have proven to be ineffective.

Based on the findings of this study, a number of workable solutions were devised in the form of recommendations addressed to various strata – members, leaders, pastors, academics – with the aim of facilitating transformation of identities in the local SDA Church, building on Christ’s method of mission as a foundation.

The hoped-for outcome of facilitating transformation would be greater tolerance among members, a better understanding of one another’s respective cultures, bridging a knowledge gap in the academia; and increased participation in the *missio Dei*. A further invaluable contribution of this study was the development of the T2T4M booklet, which will be presented as a seminar to the church, and as a module to students at the local SDA seminary, which can also be extended to other congregations and denominations, experiencing similar challenges.

OPSOMMING

Die landskap van die SDA-kerk het verander weens globalisering, migrasie en verstedeliking en het 'n intog van buitelanders in plaaslike gemeentes tot gevolg gehad. Hierdie het 'n tweeledige spanning geskep tussen binne- en buitestaanders en uitdagings sonder weerga vir die SDA kerk tot gevolg gehad. Hierdie gevolge weergalm deur die ganse kerkstruktuur en raak nie net kerklede nie (beide plaaslik en uit die buiteland), maar ook die leierskap van die SDA kerk (plaaslik, nasionaal en wêreldwyd).

Met die klem op een spesifieke gemeente, het hierdie empiriese studie bevind dat die buitelandse SDA-lede dit onmoontlik vind om in die plaaslike gemeente te integreer, te wyte aan die voortslepende en toenemende spanning tussen plaaslike en buitelandse SDA kerklede. Met uiteenlopende verwagtinge en kulturele herkoms, moet uitvoerbare oplossings gevind word ten einde eenheid te herstel sodat die kerk weereens haar doel kan bereik en deelneem aan die *missio Dei*.

Ten einde hierdie doel te bereik, is die Konteks-Meganisme-Uitkoms groepering (KMU-g) metodologie aangewend om die oorsaaklike faktore te bepaal wat spanning veroorsaak in die sendingprogram van die plaaslike SDA kerk. Hierdie realis-evaluasie benadering het teoriegedrewe onderhoude gebruik, geskep om te inspireer, te bevestig en te bekragtig en om hipoteses te weerlê of wysig oor hoe programme en intervensies werk. Hierdie herhalende onderhoude is gebruik om te ontdek '*wat werk vir wie onder watter omstandighede en waarom*' (soos ontwikkel deur Pawson & Tilley (1996), genaamd die "Pawson-beginsel"). Hierdie krities-realis benadering pas tussen die positivis- en anti-positivis benaderings in en gebruik 'n verskillende roete van realis-sintese vir data-analise. Bevindinge wat ook as middelvlak-teorieë (MRT's) bekend staan is soos volg verfyn:

- 1) Daar is geen sendingprogram en -praktyk by hierdie plaaslike SDA kerk nie.
- 2) Die sendingprogram en -praktyk by hierdie plaaslike SDA-kerk is geraak deur die spanning tussen die plaaslike SDA-kerklede en buitelandse SDA-kerklede. Die spanning spruit uit situimte in die kerk, die taal van aanbiddings dienste, kultuurverskille en kerkeenheid.
- 3) Die plaaslike pastoor het opleiding nodig in kulturele bekwaamheid om die nodige sinergie in die gemeente te bewerk tot integrasie en sending.
- 4) Pogings deur die plaaslike kerkraad om spanning te verlig en die sendingprogram te versterk, was onsuksesvol.

Gegronde op die bevindinge van hierdie studie, is 'n aantal uitvoerbare oplossings beraam in die vorm van aanbevelings gerig op verskeie strata – lede, leiers, pastore, akademici – met die doel voor oë om gedaanteverandering van identiteit in die plaaslike SDA gemeente teweeg te bring, gegrond op Christus se metode van missie.

Die gesogte uitkoms van hierdie transformasie sluit in groter verdraagsaamheid, 'n beter begrip van onderskeie kulture; n kennis gaping te oorbrug en toenemende deelname in die *missio Dei*. 'n Verder waardevolle bydrae van hierdie studie is die daarstelling van die T2T4M-boekie, wat as 'n seminar aan die kerk aangebied sal word en as 'n module aan studente by die plaaslike SDA kweekskool. Hierdie kan verder uitgebrei word aan ander gemeentes en genootskappe wat soortgelyke uitdagings die hoof moet bied.

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I always wanted to be a MATIE! (An alumnus of Stellenbosch University). My relationship with the University started in Stellenbosch many years ago:

- 1) I grew up in Stellenbosch. Firstly, at 80 Van Ryneveld Street, corner of Merriman Avenue (right opposite the University) for a brief while. This area was known as “Die Vlakte.” Due to the Forced Removals Act in 1971, we were moved to Cloetesville. I lived at 80 Long Street until 1984 when I went to study Theology at Helderberg College in Somerset West.
- 2) In the later years of his life, my father Freddie worked for the University as an artisan.
- 3) My wife Jilian completed her MPhil studies in Education in 2009 at SU.
- 4) I was greatly assisted by the Statistics Department of the University in 2010 as part of my Doctor of Ministry degree (Andrews University, USA).
- 5) I used to take my two young sons, Emile and Jean, to the campus grounds to ride our bicycles while I reminisced about Stellenbosch life.
- 6) My youngest son, Jean, did his Chinese studies with the Confucius Language School of the University of Stellenbosch.

Now I have the opportunity, by God’s grace and goodness, to become a MATIE... So I would like to acknowledge all who helped contribute in some way or another to the successful completion of this academic endeavour...

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LIST OF KEYWORDS

Church membership

Context-Mechanism-Outcome (CMO)

Critical realism

Foreign national Seventh-day Adventists

Inclusiveness and exclusiveness

Insiders and outsiders

Intercultural competence of SDA Church

Intercultural outcomes of in-groups and out-groups contact

Mission practice

Multicultural churches

Pastoral leadership in SDA missions

Programme theories

Proxemics in church

Social aspects of intercultural relationships

Transformed identities

Urban missions of SDA Church

LIST OF CONCEPT CLARIFICATIONS

1. Church Membership	This refers to membership in the local Seventh-day Adventist Church (SDA). The name of the SDA Church is withheld in this study and is referred to as the local SDA Church.
2. Context-Mechanism-Outcome (CMO)	The CMOc is an analytical strategy within a realist conceptual and methodological framework which connects all the aspects of the hermeneutical phases, linking theory and practice. This is a heuristic which is used in critical realist evaluations.
3. Critical realism	Critical realism is a framework that can assist in dealing with the issues of knowledge, ontology, and transformation. It consists of three levels of reality, namely, the empirical, the actual, and the real.
4. Foreign national Seventh-day Adventists	These are the SDA Church members who attend the local SDA Church. They are black African nationals, the majority of whom come from Zimbabwe and Malawi.
5. Inclusiveness and Exclusiveness	This is a binary term indicative of the experiences of local SDA Church members and foreign national SDA Church members. These terms refer to the participation in worship and office-bearing.
6. Insiders and outsiders	In the context of this study, “insiders” refer to the local SDA Church members who have been attending the church for a long time. The appellation of “outsiders” is a term given to the foreign nationals who attend the local SDA Church.

7. Intercultural competence of SDA Church	<p>This refers to the body of SDA Church members who possess:</p> <ul style="list-style-type: none"> • A commitment both to learning about other cultures as well as to understanding one's own; • A willingness to explore various cultural experiences without prejudgement; • An ability to behave appropriately and effectively with others from diverse cultural backgrounds, without invoking prejudiced and stereotyped assumptions; and to learn tolerance for ambiguity.
8. Intercultural outcomes of contact between in-groups and out-groups contact	<p>There are four types of adaptation identified as follows:</p> <ol style="list-style-type: none"> a) <i>Separation</i> – when a culture does not want positive relations with another culture and wishes to retain its cultural characteristics; b) <i>Marginalisation</i> – when individuals or groups neither retain their cultural heritage nor maintain positive contacts with other groups; c) <i>Assimilation</i> – when it is deemed relatively unimportant to maintain one's original cultural identity, but important to establish and maintain relationships with other cultures; d) <i>Integration</i> – when an individual or group retains its original cultural identity while seeking to maintain harmonious relationships with other cultures.
9. Mission practice	<p>This refers to the missions programmes presented by the local SDA Church as an outflow of its mission. This is often manifested through the local church for God's outreach or evangelistic activities, such as evangelism, discipleship, and church planting (Moreau, Corwin & McGee, 20015:69-71). It includes the monetary contributions the local church makes to the global mission of the SDA Church.</p>

10. <i>missio Dei</i>	This term refers to the mission of God which includes all of God's activities to build His kingdom.
11. Multicultural churches	Multicultural churches can only be termed as such once it has managed to provide for the spiritual needs of its members, and not just the presence of many cultures worshipping in the same building. That means that a local church can only be truly multicultural if it has mastered the intercultural competencies, and not just consist of many cultures. The term "multiracial" churches means the presence of many races in a church, as opposed to "multicultural" churches which indicates the presence of many cultures in the same church.
12. Pastoral leadership in SDA missions	The role of the local church pastor in engaging the local SDA Church in mission activities which build the kingdom of God. This is also understood in the wider dimension of the pastor and his leadership team as participating in the mission of God.
13. Programme theories	The theories of how the programme is supposed to work or the intended outcomes of a particular programme.
14. Proxemics in Church	The use of space between people of different cultures is important in communication and transformation. The term "proxemics" refers to how people differ in their use of personal space and territoriality, particularly in a church setting.
15. Social aspects of intercultural relationships	The social interactions between people of different cultures are informed by their understanding of culture. Culture therefore affects the way various relationships in a church setting are formed.

16. Transformed identities	The outcome when people of different backgrounds allow the Holy Spirit, as a part of the mission of God, to transform them, so that their cultural identity becomes subservient to their Christian identity. The purpose of mission, therefore, is to allow the Holy Spirit to transform or change the way people see themselves, before they can share that concept with other people. This term summarises the relationship between transforming identity and mission practice.
17. Urban missions of SDA Church	This refers to the mission activities of the local SDA Church within an urban setting.

LIST OF ABBREVIATIONS

4M's	Movement; Mingling; Mechanisms; Mission practice
AP	Advancement placement team
CMO	Context–Mechanism–Outcomes
CMO1	The local SDA Church members
CMO2	The foreign national SDA Church members
CMO3	The local SDA Church pastor
CMOc	Context-Mechanism-Outcomes configuration
DG	The discipleship group
IRPTs	Initial rough programme theories
LP	The leadership team
M1	The movement of people
M2	The mingling of people
M3	Mechanism by church people
M4	Mission practice of the local church
MRT	Middle-range theory
MRT's	Middle-range theories
NASB	New American Standard Bible
NT	New Testament
PP	Pawson Principle
PT	Programme theory

RAMESES	Realist and Meta-narrative Evidence Synthesis: Evolving Standards
RE	Realist evaluation
RS	Realist synthesis
SADEC	Southern African Development Community
SATB	Soprano's; Alto's; Tenors; Basses
SAU	Southern Africa Union Conference
SDA IHE	Seventh-day Adventist Institute of Higher Education
SDA	Seventh-day Adventist Church
SID	Southern Africa-Indian Ocean Division
T2T	Tension to Transformation
T2T4M	Tension to Transformation for Missions
UNHCR	United Nations High Commissioner for Refugees
W5H1	What? where? when? why? who? how?

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CHAPTER 1

INTRODUCTION TO THE STUDY

1.1 Introduction

There is tension between the insiders and the outsiders in the local SDA Church which impacts the mission of the SDA Church. This is an empirical study about the relational dimension in worship when local SDA Church-goers worship with foreign nationals SDA Church members. The scope of the application consists of one multicultural SDA congregation in the Western Cape, South Africa.

An amalgamation of sources informed the structure of this chapter, namely: suggestions by Smith (2008:124) and Mouton (2001), the Stellenbosch University Recommended Format of the Doctoral Proposal¹, and guidance from the researcher's supervisor. Furthermore, peer review input from the three-party² joint doctoral school of the University of the Western Cape, Stellenbosch University and Lund University (Sweden), is included.

1.2 Context and Background of the Study

This study is about a local SDA Church located in an urban area in the Western Cape province. The church belongs to the Cape Conference of SDA Churches and was pastored by a young white South African minister at the time of observation (January 2017 – December 2018). The demographics of the church consisted mostly of local South Africans (about 60%) and some black African foreign nationals, mainly from Zimbabwe and Malawi (about 40%). The ratio fluctuates mainly in terms of the attendance by the foreign national members. At the time of this review, the church membership as indicated in the church's records was 95 members (December 2017). The actual number of attendees would fluctuate on a regular basis. The main languages of the church were English and Afrikaans, which changed to English only with the influx of foreign national SDA Church members and guests.

¹ Guidelines for Higher Degrees Research in the Faculty of Arts and Social Sciences, Stellenbosch University. Last updated February 2015.

Viewed from:
<https://www.sun.ac.za/english/faculty/arts/journalism/Documents/FORMAT%20OF%20THE%20DOCTORAL%20PROPOSAL.pdf> [Date Accessed 29 April 2019].

² A three-party joint doctoral school at Joie de Vivre Country House, Paarl, 26th February - 28th February 2018: University of the Western Cape, Stellenbosch University, and Lund University.

The church services are conducted on Saturdays (Sabbaths) from 09h15 until about 12h00, with additional programmes in the afternoons from around 14h00. There are also services on Wednesday evenings. The demographical information leads to the next section which provides the motivation and rationale for conducting the study.

1.3 Motivation and Rationale

The motivation and rationale for this study is best understood at three levels, namely, personal experience, professional experience, and current research in the field.

1.3.1 Personal Experience

The first of these levels refers to the researcher's personal experience. He has been reflective about his direct and indirect observations of many of the Seventh-day Adventist (SDA)³ churches in the Western Cape that are having difficulty in dealing with the influx of black African foreign nationals into their churches. In addition, some of his own family members, who also attend some of these SDA Churches, have contested the issue of integration and expressed dismay coupled with frustration. The matter is further compounded when he is unable to provide a persuasive argument in favour of integration for those who advocate separation, assimilation or marginalisation.

Moreover, he is an ordained minister in the SDA Church. His presence at the said church has caused some of the local church leaders "to be on their guard." He has also ministered to this local church in the past through preaching, child dedication, and special prayers.

Furthermore, he is also an IHE lecturer⁴ responsible for training SDA ministerial students for the SDA Church. Many of these students feel the need to acknowledge him, but also experience apprehension and trepidation when preaching to their lecturer. He also previously attended the same church in the 1980s as a theology student at the same institution of higher learning. In addition, some of his relatives attend this church.

In addition to the above, before and during his studies, he had a number of foreign national SDA friends and acquaintances. Many frequented his home, some even worked for him and

³ Hereinafter, the abbreviation SDA will be used.

⁴ The researcher is a lecturer at an institute of higher education (IHE).

his family members. The services they provided included gardening, construction, and general housework. Many have been his friends and peers since youth. For some of the local SDA Church members, he is welcomed as an insider, but for most of the foreign nationals he is seen as an outsider, partly due to his racial and cultural classification. This has afforded him the opportunity to have both an emic (subjective) and an etic (objective) perspective on his study resulting in a shifting insider–outsider binary. However, while this dual perspective invites him into a mediatorial role in the local SDA Church, at other times it is problematic in boundary crossing. Informed by some thought leaders, he has also realised that the reflexivity is not just about positionality, but also about power and privilege.⁵ Reflexivity is a key and fundamental topic in critical realism (see Osmer’s reference to ontology and knowledge on the next page).

Over and above that, he has biblical-theological perspectives in reflexivity and regards himself as a missiologist who derives missiological and theological significance from the systematic study of the written Word of God – the Bible. This has informed his hermeneutics, and like Wan (2007:1) he believes that “relationship is foundational in Christian faith and practice, and a pre-requisite to systematic/practical theology and missiology.”⁶ It is this very relational missiology that he hopes to connect to a realist philosophy by studying the relationship between insiders and outsiders within a church setting.

1.3.2 Professional Experience

From his interaction with many SDA Church leaders and congregations, he has become aware of the mounting tension within these congregations. Some SDA Church members have been very vocal about their dissatisfaction of foreign national SDA Church members attending “their” churches. While many church members have spoken to him about the situation, few have attempted to remedy the strained relationships between the in-group and the out-group in the SDA Church. Moreover, this need is exacerbated by the fact that he teaches ministerial students about multicultural ministry who will soon need to address these challenges. He thus realised the need for a voice from both sides of the spectrum – local SDA Church members and foreign national SDA Church members – before he can offer any guidance to others outside of his faith nexus.

⁵ He occupies a position of power and privilege of knowledge production in the local SDA Church under study, which calls for prudence and sensitivity throughout the study. This was a critique of his proposal at the joint doctoral school in Paarl in 2018 by Prof Sarojini Nadar.

⁶ This will be substantiated further in Chapter 2 when the hermeneutical approach is discussed further. This highlights the academic contribution of the research from within a realist framework and approach.

1.3.3 Current Research in The Discipline

The researcher recognised the need for an in-depth study on mission and reconciliation within an ethnic cultural context or any other form of social diversity in a multicultural church context. He is cognisant of the fact that some multicultural congregations may not live up to the full descript of a multicultural congregation, or even match the typology of multicultural congregations (Emerson & Kim, 2003:217–227). It is possible that many SDA multicultural churches may not fit the sociological description of such churches, which may be unearthed from this realist evaluation. In identifying this gap, he combined the relational and social dimensions with the spiritual and cultural relationships in multicultural worship.

In addition to recognising that multiple evaluations have been done on missionaries' experiences (LaBreche, 2014), there is still a gap in missionary practice at the local church level, partly because many leaders do not sufficiently differentiate between evangelism and mission (Bosch, 1991/2011). The key concepts in the conceptual or paradigmatic framework for a multicultural ministry and mission are necessary, particularly as there is a knowledge gap in the SDA church in South Africa. While some material exists on the subject at hand, there is no recent localised contextual study by someone from within the SDA Church structure.

The researcher proposes reflexivity as an initial and continuing method in professional theological research. His stance has been informed by what is understood as reflexivity (Osmer, 2008:48): "Reflection on the metatheoretical assumptions about the nature of reality, knowledge, human beings, and the moral ends of life." Deducing from this reflexive exercise means that he is cognisant of at least two questions that he must reflect on: "What is the nature of reality (ontology)?" and "How is it known (epistemology)?" (:57). This will be described further in realist evaluation and analysis later on in Chapters 2 and 5.

The motivation and contributions of this research to practice can be understood on various fora. First, the church under study is the closest SDA Church in proximity to the researcher. Second, it comprises the main populations of study, namely: local SDA Church members and foreign national SDA Church members. Third, the church pastor was willing to be the subject of this research study, as he saw value in the research project. Fourth, the members provided the researcher with unsolicited anecdotal evidence that they were having a problem with integration and mission. Owning up to the problem is part of a solution-driven and

transformational research, as expounded by the framework and approach by Andriessen (2008:125-133). Last, the ministerial students at IHE where he is currently employed, were posing questions and scenarios of similar events at other SDA Churches across the country. The need for applied missiology in an ecclesiological situation and in an academic environment spurred him on to conduct a study on the transformation of identities in a multicultural church in Cape Town.

1.4 Research Problem

The **problem statement** of this study is as follows: The tension between the in-group (local SDA Church members) and the out-group (foreign national SDA Church members) has impacted the integration and mission practice of the local SDA Church.

Accordingly, an elucidation of the **research problem** follows next.

Globalisation has impacted all strata of society, sometimes for the better, sometimes for the worse. In that it has either brought people closer together or created a wider division, including in the church (Stackhouse & Paris, 2000). Due to migration and urbanisation, many foreign nationals have moved from their country of origin into the cities of the world (Nagy, 2009:17–73). South Africa is not exempt from this trend, which, in recent years, has escalated, sometimes with disastrous effects. In a newspaper article⁷ titled, ‘Attacks on the “other” show up profound flaws in ourselves,’ Mamphela Ramphele wrote about the problem in the context of racism and xenophobic attacks in our society. Her view is encapsulated as follows: “Each one of the manifestations of violence against the ‘other’ in the past few months has presented itself as challenging the right of individuals to occupy spaces regarded as out of bounds for them.” Her statements allude to the tensions that exist between in-groups and out-groups in our society.

Correspondingly, the influx of foreign nationals into South African cities has had a direct impact on the ministry and mission of the SDA Church in South Africa. Although it first appeared that the local church welcomed the significant growth in numbers through the transfer of membership, they soon became disgruntled when the newcomers started outnumbering the local church members (personal observation). Furthermore, the influx grew

⁷ Mamphela Ramphele. (2015). ‘Attacks on the “other” show up profound flaws in ourselves,’ *Sunday Times*, 15 Feb, 19.

as the foreign nationals started to take leadership positions in the local SDA Church. This has led to widespread distrust and lack of support from many local church members who either vote with their feet or with their pockets, i.e. they either leave their church, or they stay but do not support it financially or otherwise (personal observation). It seems that welcome and tolerance are not enough (see note above) to deal with distrust. This tension between in-groups and out-groups has created a huge problem for local leadership in the SDA Church with regard to missions. This tension is further exacerbated when there is seemingly a renewed ministry and mission by a more “integrated church.” A more in-depth study will reveal the extent to which there is integration, separation, marginalisation, and assimilation (Lustig & Koester, 2010:342–344) of different races and cultures in a multicultural church. This inquiry enables the study to address one of the key questions emerging from a realist inquiry: *How and why* does tension impact on the ministry and mission of the local SDA Church in the Western Cape? These realist questions focus on process and practices.

The tension within the local SDA Church has naturally formed into a binary of nationalities and race with the following undesirous categorisation:

In-group: South African SDA Church members;

Out-group: Black African foreign national SDA Church members.

The tension between the in-groups and out-groups is due to differences in culture, ethnicity, and language, which poses a further challenge for the local SDA Church pastor who has to navigate the church through these stormy waters of multiculturalism with a minimum loss of spiritual life. Thus, the church pastor should be aware of the social theories informing missions so that ministry and mission are not impacted by partiality. This awareness can be gained through the iterative interviews done in this realist evaluation approach (Manzano, 2016:342–360). There seems to be an untenable relationship between the tension; integration, and mission in the local SDA church. The above research problem is rephrased in terms of a main research question and a number of sub-research questions, which are presented below.

1.5 Research Questions

1.5.1 Main Research Question

The main research question of this study is: “How and in what way do the socio-cultural and theological factors of in-group and out-group identities influence the processes and practices

towards integration and mission in the emerging multicultural congregation of the local Seventh-day Adventist Church?”

1.5.2 Sub-Research Questions

- 1) What are the tensions between local SDA Church members and foreign national SDA Church members?
- 2) What are the tensions between local SDA Church members and foreign national SDA Church members about seating space in the church?
- 3) What kind of tensions exist between local SDA Church members and foreign national SDA Church members about church membership?
- 4) What tensions are evident between local SDA Church members and foreign national SDA Church members regarding the language of the worship services?
- 5) To what extent are the tensions between local SDA Church members and foreign national SDA Church members about cultural differences?
- 6) What are the tensions between local SDA Church members and foreign national SDA Church members concerning church unity?
- 7) Should the local church pastor facilitate integration between church members?
- 8) How have the possible tensions between local SDA Church members and foreign national SDA Church members impacted/affected the mission of the local church?

1.6 Aim and Objectives

1.6.1 Aim

The overall aim is to move from intolerance and assimilation to integration so that the mission of the SDA Church – both local and national – can be fully realised.

The purpose of this study is to explore and explain how and why theological, spiritual, and socio-cultural factors influence the processes and practices towards integration as an expression of mission and reconciliation in the local SDA Church. In doing so, it seeks to address the causal factors of the tension between the in-group (local SDA Church members) and the out-group (foreign national SDA Church members), which has had a significant impact on the integration and mission practice of the local SDA Church.

1.6.2 Objectives

The objectives of this study are to:

- 1) Explore and explain how and why theological, spiritual, and socio-cultural factors influence the processes and practices towards integration as an expression of mission and reconciliation in the local SDA church.
- 2) Address the causal factors of the tension between the in-group (local SDA church members) and the out-group (foreign national SDA church members), which has significantly impacted the integration and mission practice of the local SDA Church.
- 3) Explore possible solutions by the local church leadership to help resolve the tension between the insiders and outsiders and cooperate with the *missio Dei*.
- 4) Provide a current, relevant, localised, contextual study on the research topic.
- 5) Propose a model to resolve the tension between the insiders and outsiders and thereby facilitate transformation so that the mission of the SDA Churches in the Western Cape will be fully realised.

The presupposition undergirding this study happens in the convergence of different cultures which leads to tensions resulting in a response from the in-group to the out-group, and vice versa. This response is often one of the following outcomes: separation, marginalisation, assimilation, and integration (Lustig & Koester, 2010:342–344).

1.7 Research Design & Methodology

This section focuses on realist evaluative research design and realist research methodology. This study is classed as a primary empirical study because it is a real-life study of people and problems (Mouton 2001:53). Consequently, the researcher gathered primary data from the unit of analysis, namely, the local SDA Church. The researcher approached the study through the critical realist lens. This theory-driven research is best explained by Pawson and Tilley (2004:2) as “an explanatory quest ...,” and the basic question asked and hopefully answered is multifaceted. They explain further that realist evaluations do not ask if the programme of an organisation works, but rather “*What works for whom in what circumstances and in what respects and how?*” This is done by using a heuristic called the Context–Mechanism–Outcome configurations (CMOc)⁸ approach. (:77). The type of research in this study is exploratory, evaluative, and descriptive, and focuses on processes and practices (:53-54).

⁸ Hereinafter, the abbreviation CMOc will be used.

1.7.1 The Reason for a Realist Evaluative Research

The researcher opted for the realist evaluation methodology because it enables him to garner the strength of the interdisciplinary approach of the social sciences, anthropology, and missiology (Montgomery, 2012:47; Hiebert, 1999:69-71). It also affords him the opportunity to link theory with practice, as explained below. Essentially, the realist approach allows him to look through the realist lens beyond the surface, and seek answers at a deeper level, which allows for transformation at the causal level.

Accordingly, the design used in this study follows the structure proposed by Smith (2008) for research in the discipline of practical theology. Smith (2008:152) states that research “often begins by examining a present situation, then formulates a biblical model of what should be, and culminates with developing a practical response.” He further enunciates that empirical research is best to analyse the present problem. From this, one can deduce that in this research design, the model has substantial biblical and practical components, and according to Smith, it “reflects our convictions that theology should be both biblical and practical” (:153). What Smith declares is a general acceptable practice in missiology and practical theology, even in the hermeneutical (praxis) cycle as applied in both disciplines. In fact, it corresponds to three of the four broad practical hermeneutical phases in both disciplines, namely, the empirical (experiences, critical incidents), normative (biblical-theological), and pragmatic phases of Osmer’s (2008) practical theological approach.

The research problem and the research questions are aligned with the research methodology and methods within a realist evaluative framework and its Context-Mechanism-Outcome configuration (CMOc) approach (Pawson & Tilley, 2004:77). The CMOc expands and guides the contextualisation of intercultural theological aspects to pursue the goals or outcomes of transformation in ministry and mission. The CMOc is an analytical strategy within a realist conceptual and methodological framework which connects all the aspects of the hermeneutical phases, linking theory and practice. These diagnostics and interventions lead to transformation at the grassroots, dealing with dynamic and complex interactions. According to accepted interdisciplinary practices in this framework, it will be applied in the literature and empirical research to explore the answer of the *how* and *why* questions to link practice and theory for the sake of transformation that is contextual, feasible and evaluable in mission, church and society. It is the CMOc that makes this a critical realist study, as it maintains that “researchers have a responsibility to transform social relations by exposing, critiquing and changing any

unjust practices in society” (Du Plooy-Cilliers, Davis & Bezuidenhout, 2014:31). Du Plooy-Cilliers et al., (2014) further maintain that this type of research seeks to transform society and free people from all forms of oppression, as well as empower them to build a better world. This critical and emancipatory approach links with critical realism in the sense that it wants to combine the human agency with the divine agency through the mission of God (*missio Dei*) in every context.

Issues and questions from the approach to personal and professional experience, as well as the literature incorporated and rephrased in hermeneutical and empirical missiological research, informs the Christian and social realist paradigmatic orientation of the study. Consequently, a realist evaluative research question explores, evaluates, and intervenes in processes and practices: what happens to whom, why (current state – descriptive, explanatory and interpretative perspectives) and how; what should happen (desired state in a normative perspective)? (de Souza, 2013).

Methodologically, the focus is on the CMOc – Context, Mechanism (thinking and responses of agents), and Outcome configurations or patterns – which answers the questions of how and why resources in specific contexts yield certain responses and lead to specific outcomes. According to de Souza (2013), the CMOc should be aligned with the realist methodology and its variety of methods and strategies, which aim at understanding contexts, responses, the relations and interactions of individuals and groups in contexts, as well as the outputs and outcomes.

Intercultural and interethnic reality (realist ontology) inside and outside congregations, e.g. intercultural and interethnic reality of in-group and out-group meanings and identities *are real but are also constructed*: they are conferred upon and inferred (constructed) by groups – theologically and socially; meanings and identities are constructed according to in-group and out-group experiences, relations, and perceptions.

What can be known from the reality (realist epistemology), changing and transforming the reality (the normative, ethical and prescriptive dimensions of realist research, for example), connects the transformation and reality of the marginalised (a perspective from below) (Bosch, 2011:433). That is what should or ought to happen theologically, missiologically and practically to pursue and approximate the desired goal in ministry and mission.

1.7.2 Realist Research Design

1.7.2.1 Mixed methods study

The design of this research is a mixed methods study informed by literary and empirical research, i.e. using both qualitative and quantitative methods. This approach is appropriate to address the research problem, particularly with regards to reconciling and integrating processes and practices of ministry and mission in multicultural contexts (Du Plooy-Cilliers et al., 2014). It is an integration of theory-based research to explore, evaluate, and propose solutions (parameters to models) for intervention in empirical missiology (Andriessen, 2008:125-133).

The qualitative design is two- fold and consists of the iterative interviews with the church leaders and the questionnaire which delves into the comments made by the church members at large. The consequent triangulation happens whereby the respondents' views are compared and analysed thematically in Chapters 3 and 4. The population is the local SDA Church. The two samples consist of the church leaders (board), including the local church pastor, and the baptised members of the local church. The value of empirical research is hereby accentuated and leads to the discovery of all three levels of critical realism, namely, the empirical, the actual, and the real, which will be unpacked in the next chapter.

Additionally, the quantitative method is utilised somewhat less for the express purpose of the collection of the data from the church records, also referred to as grey literature in realist studies. This mixed methods design enables the researcher to build strong primary data in order to address the research questions adequately (Babbie & Mouton, 2001:75, 100). Another advantage of using the mixed methods design is to analyse a sensitive study in a less biased way.

1.7.2.2 Exploratory, evaluative and descriptive study

This study is therefore explorative while dealing with a descriptive and explanatory problem. The idea is to undertake an intervention study stemming from a realist evaluation with a particular congregation in an attempt to assist the church to have an integrated relationship model for the sake of missions. There is a knowledge gap in this regard in the local SDA Church in the Western Cape, South Africa. This can then serve as a launching pad and

workable model for other SDA congregations who are facing similar challenges pertaining to “the other” in multicultural churches. Thereafter, other non-SDA churches can be considered in this regard. The best outcomes can be reached in a mentoring fashion (Pawson, 2004:1-36) after some evaluation is done.

In essence, this research deals with the transformation of identity issues of in-groups and out-groups through a literary and empirical study. It combines one’s personal experience, mission and ministry; the local SDA Church experience; the literature review; and the relevant biblical, theological, and missiological perspectives in a realist evaluation (Pawson & Tilley, 2004; Emmel, Greenhalgh, Manzano, Monaghan & Dalkin, 2018).

Consequently, the aim is to move from tension (between insiders and outsiders) to transformation that will enable the mission of the SDA Churches in the Western Cape to be fully realised. To reiterate, in terms of mission as transformation or reconciliation and the CMOc approach, integration is an outcome of acknowledgement, affirmation, and embrace of the “other” based on resources in contexts, and responses and practices that can lead to mutual change and reconciliation of individuals, groups, their practices, and/or transformation of structures in a church and a community (Volf, 1996:156). The particular outcomes and overall transformation depend largely on the availability and use of different resources in contexts and participation and responses of the agents at the micro-, meso- and macro-level of ministry and mission.

Lastly, in the explorative and diagnostic part of the study, the researcher adopts an *etic* perspective; this means that one is not a participant but an observer. Conversely, due to the iterative nature of the realist enquiry, the researcher later adopts an *emic* perspective and become more involved to the extent of producing an integrated situation in the chosen multicultural church through developing a working model.⁹

⁹ *Etic*

An *etic view* of a culture is the perspective of an outsider looking in. For example, if an American anthropologist went to Africa to study a nomadic tribe, his/her resulting case study would be from an *etic* standpoint if he/she did not integrate themselves into the culture they were observing. Some anthropologists may take this approach to avoid altering the culture that they are studying by direct interaction. The *etic* perspective is data gathering by *outsiders* that yield questions posed by outsiders. One problem that anthropologists may run in to is that people tend to act differently when they are being observed. It is especially hard for an outsider to gain access to certain private rituals, which may be important for understanding a culture.

Emic

An *emic view* of culture is ultimately a perspective focus on the intrinsic cultural distinctions that are meaningful to the members of a given society, often considered to be an ‘insider’s’ perspective. While this perspective stems

1.8 Validity & Reliability

This section sketches the validity and the reliability of this study.

1.8.1 Validity

According to McMillan and Schumacher (2001:407), validity refers to the degree to which the explanations of the phenomena match the realities of the world. In qualitative research, different designs and methods are used to obtain knowledge. It behoves one therefore to ensure that they interpret the meanings or phenomena gathering the way the participants see or experience it.

The selection of the most appropriate data collection methods and analyses enhances the validity of the study. Thus, to ensure validity, this study adopts strategies such as reliable data generating strategies, verbatim accounts, mechanically and electronically recorded data, professional transcriptions done at the University of Stellenbosch, and consistent data analysis.

1.8.2 Reliability

Reliability is determined by the extent to which there is agreement among members of the target audience about the use of the data (Krippendorff, as cited in Appollis, 2009:48). To ensure reliability, the researcher communicated his intentions for collecting the data to the research population, and discarded the original recorded data afterwards, as agreed to with the Research Ethics Committee of the University. Later he communicated the outcomes of his empirical data to the research population at a local SDA Church meeting.

from the concept of immersion in a specific culture, the emic participant isn't always a member of that culture or society. Studies done from an emic perspective often include more detailed and culturally rich information than studies done from an etic point of view. Because the observer places themselves within the culture of intended study, they are able to go further in-depth on the details of practices and beliefs of a society that may otherwise have been ignored. However, the emic perspective has its downfalls. Studies done from an emic perspective can create bias on the part of the participant, especially if said individual is a member of the culture they are studying, thereby failing to keep in mind how their practices are perceived by others and possibly causing valuable information to be left out. The emic perspective serves the purpose of providing descriptive in-depth reports about how *insiders* of a culture understand their rituals. Lumen Learning. (n.d.). Two views of culture: Etic & Emic. Viewed from <https://courses.lumenlearning.com/culturalanthropology/chapter/two-views-of-culture-etic-emic/> [Date Accessed 27 May 2020]]

1.9 Conceptual Framework

The main concepts that demarcate the contours of this study are: the tensions between people due to cultural and language differences; the impact tensions have on the integration and mission of the local church; and the role that church leadership has in galvanising different cultural groups to cooperate with the role of the *missio Dei*.

The entire process of the conceptual framework consists of a literary framework from the academic literature and documents, including church documents, which forms part of the grey literature in realist research. Launching from the conceptual framework, an empirical study, or the fieldwork in which the data is collected through the research instruments – conducting interviews and questionnaires – writing up and analysis of the research findings, and drafting propositional statements to the church under study, is done. Hence, a number of aspects of a standard systematic literary review are applied.

Concepts from the conceptual framework are used throughout the dissertation to introduce, clarify and conceptualise the various notions and the relationships between them. The first part is a visual representation, as suggested by Maria Magher (2016). The conceptual framework introduces the academic literature and the biblical literature, which will be discussed in more detail in the next chapter. Additionally, the grey literature¹⁰ will be highlighted as part of the quantitative data of the case study in Chapter 4. The academic literature research is therefore presented as a four-part component flow chart followed by the dimensions in the study.

¹⁰ *Grey literature* is defined as “Information produced on all levels of government, academics, business and industry in electronic and print formats not controlled by commercial publishing i.e. where publishing is not the primary activity of the producing body.” Royal Roads University. (2020). Grey literature: What is it?: What is grey literature. Viewed from <https://libguides.royalroads.ca/greylit> [Date Accessed 29 Sept 2019].

Grey literature is literature produced by government, academics, business and industry in print and electronic format, but which is not controlled by commercial publishers. Therefore, grey literature can at times be difficult to identify and obtain. It includes theses and dissertations, conference papers and proceedings, research reports, government documents, technical notes and specifications, proposals, data compilations, etc. Often grey literature does not have an international standard book number (ISBN) or an international standard serial number (ISSN). It is crucial to note where the term “grey literature” derives from. Grey literature comes from the uncertainty of the status of this information. Grey literature is essentially any document that has not gone through peer review for publication. You may be questioning what is the benefit of looking at this type of literature if it is not peer reviewed? The benefit is that grey literature can be published much more quickly since it does not have to be subjected to the lengthy peer-review process. As a result, in cases where there may not be much information on a topic in peer-reviewed research, grey literature may prove a very valuable source of information. Northcentral University Library. (2020). Research Process. Viewed from <https://ncu.libguides.com/researchprocess/greyliterature> [Date Accessed 27 May 2019].

The four concepts that inform the dissertation – both missiologically and theologically – are developed and are summarised by the following **4M's**:

- **The Movement of People (M1)** – In the context of this realist evaluation study, the researcher's interest is to understand why people move (voluntarily or forced), and what happens when these people (or groups) meet in an ecclesiastical milieu. Hence, the focus is on the causal factors of the movement of people portrayed through three global phenomena: globalisation, urbanisation, and migration, and their interrelatedness.
- **Mingling of People (M2)** – The study is out to determine the mingling of different people in an ecclesiastical setting which often centres around membership. The concepts of classification by outsiders to insiders based on membership make for a cocktail of interrelation dynamics. The intercultural outcomes of in-group and out-group contact are discussed also.
- **The Mechanisms by Church People (M3)** – This part of the research highlights the interventions done by the local SDA Church in an effort to deal with the tensions. The terminology is coated in realist evaluation phraseology such as programme theories, CMO, and critical realism.
- **The Mission Practice of the SDA Church (M4)** – This final section deals with the key constructs of this research, namely: Transformed identities of insiders and outsiders; urban missions of the SDA Church; pastoral leadership in SDA missions; and the intercultural competence of the SDA Church.

1.10 Theoretical Framework

The literature review is organised around a theme or construct based on the substantiation of Mouton (2001:93): “Organizing the review of the literature according to a theme or construct is more prevalent in exploratory studies (both quantitative and qualitative).” The aim is to show a clear definition of the key construct in this study, namely: *Transforming in-group and out-group identities*. In other words, the literature review is based on keywords; themes are developed for the purpose of a literature review, serving as subheadings for the review. The four main themes (4M's) to be investigated, emanate from the larger conceptual framework described above. The sub-themes that are explored, magnify the key construct in the academic literature. Accordingly, the resources reviewed are delineated in two sections, namely, academic literature and biblical literature.

Various literature is explored to answer the *how* and *why* research questions that is best regarded in the consulted sources. A keyword search is used to explore the primary sources, which are then grouped under the four main components of the conceptual framework s stated above, namely: movement of people, mingling of people, mechanisms by church people, and mission practice of the SDA Church.

1.11 Ethical Considerations and Permission

The following ethical considerations were adhered to in this study: Informed consent was sought from the church pastor and the church board of the local SDA Church before the empirical work began (see Appendix 3). The research population included only human subjects over the age of 18 years old. Great care was taken to ensure that no harm was caused to any of the participants. The researcher also addressed issues of confidentiality, anonymity, and other ethical concerns in his research instrument, namely, the informed consent form. No names were required on any of the forms and the recorded data were deleted after transcriptions were completed.

Confidentiality was maintained by the promise of both the interviewer and the psychologist who did the interviewing. Interviewees also signed the informed consent form wherein they also agreed to confidentiality. They had the option to leave the interview process at any time they felt uncomfortable. In addition, confidentiality will be maintained in publication that emanates from this research by the use of statistical summaries, pseudonyms, and not revealing any individual names. Due to the results being 100% anonymous, it will not be traceable to any individuals of the local SDA Church board. The Ethics Committee of the University requested that the name of the local church be withheld and referred to only as the local SDA Church throughout the dissertation, which was complied with by the researcher.

All the required ethical documents were judiciously prepared and submitted to the rigorous application process of the ethical clearance committees of the Faculty of Theology and Stellenbosch University. The necessary adjustments prescribed by the Research Ethical Committee of Stellenbosch University were complied with.

1.12 Value of the Study

This section details the value and importance of this study. The theological value will benefit the SDA Church at large in dealing with the biblical injunction of unity, mission and identity. The practical value will benefit the local SDA Churches that are struggling with identity and reconciliation issues as a result of the influx of foreign national SDA Church members. Local district church pastors will also benefit from this study in dealing with the transformation from homogenous to heterogeneous SDA Churches in South Africa because of the foreign national SDA influx. The ministerial students will also benefit from this study as a possible model of inclusivity of local and foreign national SDA Church members when they read this research as part of their training. The proposed T2T4M model can add value to local SDA multicultural churches who want to move from tension to transformation for mission. This dissertation will also contribute to the discussion on the issues of migration, integration, and cultural fusion. Particularly, where these issues intersect with a transformation of identities in the local church in missiological perspectives.

1.13 Delimitations of the Study

Recognising that this study has huge perimeters with so many SDA Churches in the Western Cape, this research study has the following delimitations:

- *Geographical*, i.e. only one local SDA Church in the Western Cape will be studied;
- *Cultural*, i.e. only black African foreign national SDA's are included;
- *Historical*, i.e. the time period will be from 2003 to 2018. The 15 years between 2003 and 2018 render ample time to observe trends and attitudes in the local SDA Church. Furthermore, this period coincides with the period the researcher has been in the geographical area where the church under study is located;
- *Ecclesiastical*, i.e. participants only include local SDA Church members of the local church in the Cape Conference, Western Region.

1.14 Chapter Outline

This study comprises six chapters. Each chapter is briefly described below, providing the reader with an outline of the dissertation.

Chapter 1 puts into perspective the need to study the in-group (local SDA Church members) and out-group (foreign national SDA Church members) in a local SDA Church in the Western Cape, highlighting the problems and tensions arising from this church context. In addition to describing the background, rationale, and motivations for choosing the research topic, the chapter includes the research problem, research questions, aim and objectives, research methodology, as well as the conceptual and theoretical frameworks, ethical considerations, value, validity, reliability, and delimitations of the study. The chapter outline section organises the contents of the corresponding chapters and maps out the academic journey ahead, while the final section concludes the chapter.

Chapter 2 provides a review of the academic and the biblical literature on the topic, sketched according to the four main components, namely: The movement of people; the mingling of people; the mechanisms by church people; and the mission practice by the SDA Church. These four components trajectory the missiological and theological relevance of the dissertation. The chapter is structured as follows: the literature review starts with the conceptual framework, followed by the literary framework. Then, in the analysis part of the chapter, the literature is evaluated, flaws and gaps are identified, concluding the chapter.

Chapter 3 deals with the theological and missiological significance of mission theology, differentiated by the three central concepts of *mission*, *missions*, and *missio Dei*. Thereafter, the focus of the *missio Dei* is amplified through the work of the Holy Spirit. The Holy Spirit's influence and work as part of the *missio Dei* is deliberated in six areas, namely: 1) Christian identity, 2) insiders and outsiders, 3) church membership, 4) proxemics, 5) unity in diversity, and 6) transformation. The mission of the church as identified through the five steps of Christ's method of ministry forms another facet of the *missio Dei* – the pinnacle of the chapter.

Chapter 4 sketches the research methodology and the research design of the study through the case study of the local SDA Church. The development of the three phases of gathering primary data through interviews and questionnaires, utilising qualitative and quantitative methods, are outlined in this chapter. This chapter follows the realist evaluation process of data collection which utilises theory-driven interviews to inspire, validate or confirm, and falsify or modify hypotheses about how programmes and interventions work (Pawson, 1996:295). The grey literature provides the quantitative data for this research. An explanation of how the data was gathered and justification of the chosen methodology is given, along with

a description of the research population and sampling method used. This chapter endeavours to chart the journey of the empirical research process ahead, embedded in the vocabulary of realist evaluation research. Finally, some ethical considerations are outlined as well.

Chapter 5 focuses on the analysis and the interpretation of the empirical data. Herein, the researcher describes the rationale for using thematic analysis through the Context – Mechanism – Outcomes (CMO) configuration to determine “*what works for whom under which circumstances and why*” (Pawson & Tilley, 1997). A brief explanation of evaluation research is also provided. Thereafter, he differentiates between the two modalities of evaluation, namely: realist synthesis and realist evaluation. This chapter moves beyond the descriptive and diagnostic phases handled so far to the meta-theory phase of realist philosophy. Much attention is given to the configuration analysis of causation called “CMOc.” Adherence to data quality is also discussed.

Chapter 6 presents the findings, recommendations, limitations, and conclusions. The three-prong approach for the local SDA Church is described, along with the theory that emerged from the realist philosophy in three steps:

- Step one deals with the causal factors of the tensions that exist between insiders (local SDA Church members) and outsiders (foreign national SDA Church members).
- Step two focuses on creating a mission programme that can be implemented at the local SDA Church level.
- Step three entails the evaluation process to assist the local SDA Church with the implementation of the developed T2T4M programme.

1.15 Conclusion

This first chapter introduced the reader to the research topic that seeks to explore the tension between the in-group (local SDA Church members) and the out-group (foreign national SDA Church members) in a local SDA Church located within the region of the Western Cape. It also explained the background, rationale, and motivation for the current study. The preliminary literature review showed that due to globalisation, migration, and urbanisation, there is an influx of foreign citizens into major cities of the world, sometimes with disastrous consequences, as has been experienced in South Africa. Within the context of the local church under study, the inflow of foreign nationals has not necessarily led to integration, but instead,

caused division and disunity, and much tension. This is an attempt to investigate this phenomenon further and devise possible solutions that could possibly be extended to other churches experiencing similar tensions and difficulties. This research employs a realist research methodology and a realist evaluative research design, guided by the main research question: “How and in what way does the socio-cultural and theological factors of in-group and out-group identities influence the processes and practices towards integration and mission in the emerging multicultural congregation of the local Seventh-day Adventist Church, negatively and/or positively?” and a number of subsequent sub-research questions.

In addition to describing the problem statement, methodology, and design, the chapter also presented the conceptual and theoretical frameworks, and explained the researcher’s motivation for conducting the study. The general aim of this study is to move from intolerance and assimilation to integration and thereby enable the mission of the local SDA Church in particular, and SDA Churches in the Western Cape in general, to be fully realised. This current, contextualised study (objective 4) also explores the various factors that influence integration (objective 1 and 2) with the hope of identifying and addressing the causal factors of the experienced tensions (objective 2), and thereby shed light on and inform future practice (objectives 3, and 5) regarding the above-mentioned phenomenon.

Furthermore, the chapter also reviewed the necessary ethical considerations, as well as the validity, reliability, and value of the research. The chapter ended by demarcating the scope of the study and outlining the forthcoming chapters of this dissertation. Having introduced the core elements of the study, the literature review is presented next.

CHAPTER 2

THE CONCEPTUAL AND LITERARY FRAMEWORK OF THE M4 CHOIR

2.1 Introduction

The previous chapter introduced the research topic and main elements of this study, setting the broad perimeter for this research. Additionally, it sketched the background and rationale for this study, explained the research problem and related research questions, stated the aim and objectives, and indicated the methodology and design employed to address the problem statement.

This literature review, which is the focus of the current chapter, follows the standard systematic literature review process, as depicted by Jesson, Matheson and Lacey (2011), with integrated realist perspectives, as influenced by Pawson and Tilley (2004) and RAMESES (2013). It thus incorporates some aspects of a realist review. The chapter is structured as follows: The literature review starts with the conceptual framework, followed by the literary framework. Then, in the analysis part of the chapter, the literature is evaluated to identify flaws and gaps in the existing knowledge, concluding the chapter.

Guided by realist review methods, a review of the church documents helped to identify the main components or themes in the conceptual framework. These church documents are essential for understanding and refining the evaluation of the explicit and implicit mission programmes of the local SDA Church, which forms part of the grey literature of this study.

Additionally, conceptual and theoretical considerations are of equal importance in this research. This chapter illustrates how a realist approach can be used to link and reflect on the relationship between the concepts, the contexts, and desired outcomes in a biblical text.

The approach to the literature study is that the empirical data (Chapters 4 and 5) supports the literature review (Chapters 2 and 3). These two literature studies build on each other and speak to and from the empirical study undertaken as an indivisible whole, yet from two different conceptual frameworks. In essence, this study is underpinned by a double reflective or hermeneutical approach (Bosch, 1991/2011:433-435), which connects components in a

biblical text and the documents of a congregation. This is done in a bid to discover or rediscover identities in a process of transformation “from below” in view of perspectives “from above.” Next, the section below outlines the conceptual and literary frameworks.

2.2 Conceptual and Literary Frameworks

The relationship between the conceptual and literary frameworks are elucidated below.

2.2.1 Conceptual Framework

Concepts included in the conceptual framework are used throughout the chapter to clarify these terms and conceptualise the notions that express these concepts and the relationship between them. The first part provides a visual representation as suggested by Maria Magher (2016:1)¹¹:

Conceptual frameworks are often visual in nature and allow those reading the framework to understand the flow of your research. You can present this in whatever way makes the most sense for your work, which can include a flow chart, mind map or diagram. For each component of your research, you should show the variables that influence it.

The conceptual framework will speak to the academic literature and the biblical literature. Similarly, the grey literature will be addressed separately in the chapter that deals with the case study (Chapter 4). The academic literature research is therefore presented as a choir in a flow chart entitled “M4 CHOIR” (see Figure 1 below).

M4 CHOIR

MUSIC NOTATION BARS¹²



Figure 1. M4 Choir Notation Bars

¹¹ Course Hero. (2020). *PR2 Lesson 3 Module 3.pptx - Lesson 3 Formulation of a ...* Viewed from <https://www.coursehero.com/file/43789814/PR2-Lesson3-Module3pptx/>. [Date Accessed 28 May 2020]

¹² *Noteflight*. (n.d.). Join Noteflight. Viewed from <https://www.noteflight.com/plans> [Date Accessed 1 March 2017].

Table 1. Conceptual Framework Diagram

FOUR-PART HARMONY:			
<i>SOPRANO'S [S]</i>	<i>ALTO'S [A]</i>	<i>TENORS [T]</i>	<i>BASSES [B]</i>
COMPONENT 1	COMPONENT 2	COMPONENT 3	COMPONENT 4
<u>MOVEMENT OF PEOPLE</u>	<u>MINGLING OF PEOPLE</u>	<u>MECHANISMS BY CHURCH PEOPLE</u>	<u>MISSION PRACTICE OF SDA CHURCH</u>

(Dimensions of the components):			
MUSICAL NOTES:			
Globalisation	Proxemics in Church	Programme theories	Transformed identities of insiders and outsiders
Migration crisis in South Africa	Development of relationships	Context-Mechanism-Outcome (CMO)	Urban missions of SDA Church
Globalisation and Migration	Social aspects of intercultural relationships	Critical realism	Pastoral leadership in SDA missions
Urbanisation	Church Membership		Intercultural competence of SDA Church
Foreign National Seventh-day Adventists	Cultural dominance		
Multicultural Churches	Intercultural outcomes of in-groups and out-groups contact		

Macro Level _____

World

Micro Level

Local Church

From the researcher's limited understanding of music theory, the four-voice choir (SATB) represents the four components of this dissertation. While each voice sings a different melody or tune, they all add to the four-part harmony. The notes may be tabulated and presented differently on the music score, but they all serve a specific function. For example, sometimes a rest note is inserted for one or two voices, which is needed to complete the tune.

In a choir, individual voices come together as one – not as a cacophony of music, but as a harmonious blend of various voices. The main desire is to be in tune with other voices and not create a dissonant chord. The outcome for the listeners is a perfectly balanced four-part harmony, even though the singers all look different and are from diverse backgrounds and experiences. A choir presents an integrated whole of a music piece which the listener and even the casual observer can enjoy.

Similarly, when the four M's, namely: *movement*, *mingling*, *mechanisms*, and *mission* are combined, the outcome should be an integrated and transformed community. Where there is discord and dissonance, the resultant outcome might be separation, marginalisation, or even assimilation, and the “song of unity” may not even be sung to the joy of the listener. Although, for convenience sake, the various components of this dissertation are examined separately, it is important to remember that the outcome needs to be an integrated whole that brings rich melodies to the world when believers come together and present a united voice through its mission practice. This must all be seen as choir practice for the eschatological choir of the great multitude from all nations where tongues and people will be able to sing the song of Moses and the Lamb on the sea of glass (Revelation 7).

This study moves from the macro level of the world to the micro level of the church. The components of *the movement of people* (M1) and *the mingling of people* (M2) address the macro level. The mechanisms by *church people* (M3) and the *mission practice of the local church* (M4) constitute the micro level. What happens at the M1 level is largely uncontrolled, even though the government is trying to curb and control the movement of people across the South African borders through immigration laws. Contrastingly, M2 is not as predictable and controlled because inclusion and exclusion are dependent on the relational nature of people. All four of these components speak to the conceptual model of the M4 Choir. The literary framework is described next.

2.2.2 Literary Framework

The literature is organised around a theme or construct based on the substantiation of Mouton (2001:93): “Organizing the review of the literature according to a theme or construct is more prevalent in exploratory studies (both quantitative and qualitative).” The aim is to show a clear definition of the key construct in this study, namely: *In-group* and *out-group identities*. In other words, the review is based on keywords – the themes that have been developed for the purpose of this literature review – serving as subheadings for this chapter. The four main themes investigated, emanate from the conceptual framework above. They are the sub-themes that were explored to magnify the key constructs in the academic literature. Accordingly, the resources reviewed are delineated in two sections, viz. *academic literature* and the *biblical literature*. However, the grey literature is housed in Chapter 4 as part of the case study for better understanding, fitment, and context. The first two types of literature are discussed in more detail below, where each of the four components consist of a couple of themes and a theory.

2.2.2.1 Academic literature

Various literature is explored to answer the *how* and *why* of the research questions and is best regarded through the consulted sources. The keyword search among the primary and secondary sources of the literature review are grouped under the four main components of the conceptual framework of the M4 Choir, namely: *Movement of people*, *mingling of people*, *mechanisms by church people*, and *mission practice* of the local SDA Church.

• COMPONENT 1: MOVEMENT OF PEOPLE

The areas of interest to be discussed in this first component of the academic literature are: globalisation, migration crisis in South Africa, globalisation and migration, and urbanisation. This first component is further developed by Keller (2012:25) under the theme of movement dynamics. In the context of this realist evaluation study, the researcher’s interest is to understand why people move (voluntarily or forced), and what happens when these people (or groups) meet in an ecclesiastical milieu. Hence, the focus is on the causal factors of the movement of people. In other words, in realist research, the key interest is in the underlying factors, i.e. why do things happen, which is also termed causation.

To explain further, there is a causal relationship (Pawson & Tilley, 2004:31) between the movement (M1) and mingling of people (M2). Thus, globalisation, migration, and urbanisation are generative causal influences that impact on the mingling of people in the context of the local SDA Church. The mingling of people consists of insiders and outsiders, namely:

In-group: Local South African Seventh-day Adventist Church members, and

Out-group: African foreign national Seventh-day Adventist Church members

The above categorisation and appellation stem from the phraseology and vocabulary of the local SDA Church members. Together these two groups form the multicultural congregation of the local SDA Church which in turn forms the context and locus of this study.

Correspondingly, the research study by Parker (2004) on the transitional processes from homogeneity to heterogeneity of three SDA Churches in South Africa, sheds more light on the topic. Parker (2004:81-172) discovered the following in his exploration of three SDA Churches in Cape Town, Durban, and Johannesburg, respectively:

- There is a possible breakdown between practice and theory in these multiracial congregations;
- While positive racial attitudes exist, there is an underlying distrust of black people; white fears and other reconciliation issues needs to be addressed;
- Common challenges include racial change, mission and identity issues, evangelism issues, as well as leadership and worship issues.

Furthermore, Parker (2004:289-291) identified the following useful resources for positive outcomes: an accepting culture, a common language, strong leadership, members with previous multicultural experience, and an attractive worship service. His doctoral study highlighted the tension between assimilationist and integrationist patterns. Furthermore, he proposed hospitality to the stranger as an alternative practice for managing transition and diversity. However, his focus was more on racial tensions within South African SDA Churches, which did not necessarily include foreign national Adventists. Additionally, at the time of his study, the churches were still in the process of transition towards post-apartheid South Africa, where the full ramifications of a new South Africa were still to be realised.

However, his study was conducted more than 15 years ago, and had a specific research focus; hence, it cannot necessarily be generalised to the current SDA context. Therefore, the present study, which is conducted more than a decade later, will revisit the situation within the local congregation of the SDA Church in South Africa. The first key component of the academic literature to be considered is globalisation.

Globalisation

According to Melina Kolb (2018:n.p.), “*Globalization* is the word used to describe the growing interdependence of the world’s economies, cultures, and populations, brought about by cross-border trade in goods and services, technology, and flows of investment, people, and information” (italics in the original).¹³ In other words, globalisation is the compression of the world into different cultural groups. More specifically, in the definition from the perspective of Christian Chinese communities in Hungary and Romania (Nagy, 2009:7), there is a connection between globalisation and migration, namely, “...globalization is the works of migrants though migration.” Based on the preceding definition, migration becomes the initial approach or key to understanding globalisation. However, the interrelatedness of this concept will be discussed later in this chapter. The study by Nagy ties in with this research here in that globalisation crystallises on the level of the individual and cannot avoid the human element (:20).

Moreover, Robertson prefers the term “global history” to globalisation because, he argues, “there is an intimate link between fates of the brands of history of the world and empirical processes of globalization” (Robertson & White, 2003:159). He is held in high esteem when it comes to globalisation, for he saw it as the future of traditional religion and as enhancing traditional culture, according to Osmer (in Stackhouse & Browning, 2001). This view is also supported by Plueddemann (2009:25-28) who sees the effects of globalisation as good news. Contrastingly, Osmer suggests that cultural clashes and tensions are an inevitable feature of globalisation. This argument is central to the issues at stake in this realist study that is concerned with tensions between two groups of people. Similarly, Mbiti (in Stackhouse & Obenchain, 2009) asserts that he found nothing on globalisation and indigenous, tribal or

¹³ Countries have built economic partnerships to facilitate these movements over many centuries. But the term gained popularity after the Cold War in the early 1990s, as these cooperative arrangements shaped modern everyday life. This guide uses the term more narrowly to refer to international trade and some of the investment flows among advanced economies, mostly focusing on the United States. Melina Kolb. (2018). *What is Globalization?* Peterson Institute for International Economics. Viewed from <https://piie.com/microsites/globalization/what-is-globalization.html> [Date Accessed 27 May 2019].

primeval religions in over 300 books and articles. Notwithstanding, he postulates that there is a place for tribal religions in the religious global scene. Mbiti (2015:14) also mentions that wherever Africans go, they take their religion with them:

Since African religions belong to the people, when Africans migrate in large numbers from one part of the continent to another, or from Africa to other continents, they take religion with them. They can only know how to live within their religious context.

This points to the interconnectedness between globalisation and religion, which is also often observed in other major religions. This is also a major consideration which must be borne in mind within the ecclesiastical setting of this study.

Contrastingly, there are some who are opposed to globalisation, as is evident in the research by Dawid Venter and Ignatius Swart (2002:50–79). This opposition and tension is further enunciated by other scholars, such as John Morehead, who sees a centripetal tendency towards increased centralisation coupled with an opposite centrifugal tendency towards disorganisation and order (Wan, 2004:249). Consequentially, “Studies on globalization can be divided into studies which praise globalization and studies which condemn globalization” (Nagy, 2009:10). This study adopts a neutral stance with the main aim being to show the effect of globalisation on migration and the movement of people, particularly that of black foreign nationals to South Africa, and use it as the starting point of the discussion and the literature review. In the words of Nagy (:17), there is relevance for using the term *globalisation* as a starting point to construct a frame of reference in a study that will later introduce other concepts such as the mingling of people.

Notably, Bosch (1991/2011) stresses that missiology is intertwined with globalisation. In order to achieve this globalisation, it needs to reflect on the faith theology and accompany the gospel on its journey through the nations and through the times. It can do this effectively through specificity and concretisation of boundary crossing in local and global contexts, like the local SDA Church in South Africa. This is where missiology can create unrest and resist complacency through “opposing every ecclesiastical impulse to self-preservation, every desire to stay what we are, every inclination toward provincialism and parochialism, every fragmentation of humanity to into regional or ideological blocs...” (Bosch 1991/2011:496). In a similar vein, Hiebert (1999:106) observes that, “Globalization, however, not only changes how we view missions, but also how we do it.” This is so because “globalization will shape

different cultures in different ways,” says Robertson (in Nagy, 2009:28), and the role of religion cannot be minimised.

Consequently, globalisation calls for a deconstruction and re-evaluation of how mission ought to be done, and in terms of the current study, in the global SDA Church context. Accordingly, the researcher is confident that the SDA Church, at its quinquennium meetings, does as Hiebert (1999) proposes and reviews its global mission initiatives and strategies because globalisation necessitates it. Every five years, about 2,500 SDA Church delegates from all over the world, meet to review the SDA Church’s mission and reevaluate its missionary strategy. The last session took place in 2015 and its mission mandate was described by the SDA Church world leader, Pastor Dr Ted Wilson, as follows:¹⁴

This is truly the time for Total Member Involvement as we reach out to the communities in which we live—in the big cities, in the towns and villages, in rural areas—wherever we are, let’s use every means possible, health and community outreach, publications, social media, integrated evangelism, friendship evangelism, door-to-door work and much more, to reach others for Jesus!

This forms part of the SDA Church’s mission strategy to deal with globalisation and migration, inter alia, as can be seen in the 10 strategies voted in 2015.¹⁵ The next mission review will take place between 25 June and 4 July, 2020, in Indianapolis, USA (Seventh-day Adventist Church, 2015).¹⁶

Migration Crisis in South Africa

This crisis is multifaceted, and a definition will prove useful here. The South African Department of Home Affairs (24 June 2016) defined and categorised migration in the Green Paper on International Migration according to various foci, namely: economic migration, family reunion migration, forced migration, international migration, and irregular (undocumented or illegal) migration. These categories help one better understand what is meant by migration. In answering the question, “How many foreigners live in South Africa?” Segatti and Landau (eds.) (2011:145) note the following:

¹⁴ Ted N.C. Wilson. (2019). ‘Welcome’. *Seventh-day Adventist Church*. Viewed from <https://session.adventist.org/home/welcome/> [Date Accessed 27 May 2019].

¹⁵ Seventh-day Adventist Church. (2015a). *Reach the World Strategic Plan, 2015–2020*. Viewed from <http://www.adventistresearch.org/sites/default/files/files/reach-the-world-doc.pdf> [Date Accessed 27 May 2019].

¹⁶ This session was postponed to May 2021, due to the coronavirus pandemic which restricted international travel from Feb 2020.

Migration flows have increased over the past decade. According to the most recent census (2001), 345,161 foreigners lived in South Africa in 2001. This figure is clearly an underestimate; other sources have put the number of foreigners at 500,000–850,000. Understandably, immigrant statistics is a hotly debated issue, as the article by Savo Heleta outlines: ‘The UN and South Africa's Statistics Service are exaggerating immigrant numbers and playing with people's lives in South Africa.’ The writer concludes that the only official numbers are 2.2 million immigrants in the 2011 census.¹⁷

Many African nations celebrate World Refugee day: “as from 2001, 20 June would be celebrated as World Refugee Day (resolution 55/76).”¹⁸ Reviews of the status of refugees on World Refugee Day, celebrated on June 20, 2016, as recorded in newspapers reported that migrations have come largely from countries in Africa, the Middle East, and Asia. In 2019, the United Nations High Commissioner for Refugees (UNHCR) moved with the #StepWithRefugees campaign to highlight the needs of refugees globally.¹⁹

This idea of “with” resonates with Wells’ (2018:216) argument in his book on “being with the world.” Furthermore, much of the movement of people has been to the cities, which has contributed to urbanisation. In particular, for the purpose of this study, the focus is on African foreign nationals from Southern African Development Community (SADEC) countries. Their migration involves the crossing of South African borders, particularly the Western Cape, in which the specific local SDA Church exists.

In a paper presented at Stellenbosch University in 2016, Louw described the migration crisis as an outflow of globalisation, stating: “Within processes of globalization, mobility has become a feature of life in the global village: people are on the move. Migration has become a trans-national phenomenon and creates a crisis of redefining citizenship and civil society.” The researcher concurs with Louw that migration leads to globalisation. Louw adds that the current refugee and migrant crisis is revealing itself on a deeper “spiritual level.” It became a

¹⁷ Compare also *Migration Policy Institute (MPI)*. (n.d.). South Africa. Viewed from <https://www.migrationpolicy.org/country-resource/south-africa> [Date Accessed 27 May 2019].

¹⁸ [Note: The OAU was replaced by the African Union on 9 July 2002.] *Republic of South Africa*. (2019). World Refugee Day. South African Government. Viewed from <https://www.gov.za/WorldRefugeeDay2019> [Date Accessed 7 Nov 2019].

¹⁹ World Refugee Day falls each year on June 20 and is dedicated to recognizing the courage and endurance of those who have been forced to flee from their homes due to conflict, war, and persecution. Many are taking this opportunity to show their solidarity with refugees by taking part in the ongoing #StepWithRefugees campaign. UNHCR. (2019). *Live Blog: World refugee Day marked across Africa as global displacement hits record high*. Viewed from <https://www.unhcr.org/afr/news/stories/2019/6/5d0a33604/live-blog-world-refugee-day-marked-across-africa-as-global-displacement.html> [Date Accessed 7 Nov 2019].

question of practice when he questioned the crisis of compassion and diaconic outreach as follows:

How should local communities and communities of faith display hospitality (*xenophilia*) to the other (stranger, foreigner, or outsider) in cases where one's own life is threatened by those you are supposed to care for?

This becomes a question of altruism, which is also observed in the biblical parable of the Good Samaritan, as told by Jesus Christ (Luke 10 :30–37).

The praxis cycle is drawn into service to construct a theology of migration informed by insertion, context analysis, theological reflection, and strategic planning, according to Botha (2013:104-119). The researcher has not incorporated the cycle here because of a realist evaluation approach; however, this does not diminish the importance or value of his point. The author feels that a theology of migration should as a bare minimum reflect the following dimension of the language of God in the context of migration. For Hayes (2013:5-21), however, from the time of its inception, the Christian Church has faced the problem of mission and migration. He comments that although emphasis was often put in the wrong places, it did not meet the needs of migrant ministries as well as it hoped for. As a result, migrants developed a theology of resistance amidst their dislocation and the heavy-handedness of the South African government, stresses Kgatla (2013:120-132). One senses here that migration is seen as being both positive and negative, depending on one's context. This has been mooted strongly by Nagy (2009:10). She sees that context plays a key role in the “constant triangulation between ethnicity, migration and Christianity” (:11). This dual tension, which connects migration with contextualisation, is purported further by scholars such as Bosch (2011), Martikainen (2004), Hiebert (1999), and Sunquist (2013). This linkage between globalisation and migration requires “a re-evaluation of mission history” where we see both the good and the bad in the modern mission movement, according to Hiebert (1999:106). The problem is one of agency i.e. who will do it?

For Knoetze (2013:40-52), migration is not a foreign concept to the Bible or Christianity. From the earliest days in the Old Testament and throughout the Bible, believers are described as “strangers in the world,” for example, in 1 Peter. Furthermore, Abraham can be viewed as one of the great Bible migrants (Bosch, 1991), along with Ruth and Jesus. Nagy (2009:57) goes one step further and observes that “migration and religion are inseparable companions.” This pilgrimage motif is also very consistent with Adventist theology wherein we believe that, as

Christians, we are all migrants, pilgrims or sojourners on our way to heaven. Scriptural support comes from Hebrews 13 where Scripture speaks of “another city whose builder and maker is God.” Another dimension of this pilgrimage motif is that the SDA Church believe that it will suffer abuse at the hand of a state–religion coalition at the end time, according to Revelation 12 and 13, which brings forced migration for its church members. This pilgrimage motif is also very strongly supported in the SDA hymnody and liturgical practices.²⁰

Throughout their histories, migrations have been, and continue to be, accompanied, supported or challenged by religion(s), on the one hand, while all religions throughout history, on the other hand, have been disseminated through migration in the form of trade routes, missionary enterprises, and/or military operations. Nagy maintains further that this two-sided statement does not dilute the contemporary state of migration. At the local SDA Church level, the role of the church in migration is not diminished, as people migrate, and then congregate, in order to survive in their new context. They then enter an ecclesiastical milieu such as the one in this study.

Looking at the origins of migrations, Sauer (2013:53-65) notes that religious persecution of believers contributes to migration and relocation. This might be indicative of the local SDA Church as some of the members come from war-torn African countries, such as Somalia. Bosch (1991:84–98, 113–122) reasons that the definition and description of missiology be connected with issues in the missionary paradigm of Luke, which has often been used to describe and reflect on intercultural/multicultural issues in church and society. They were grappling with issues of identity and self-definition in a particular context, namely: Ethnic Jews as in-groups in Jewish culture and religion, Jewish Christians as in-groups in Christianity, but also Jewish culture with pagans as out-groups in relation to Jewish Christians. This fits the researcher’s definition and description of the relations between groups in the church context, described below as follows:

In-group: South African Seventh-day Adventists with church membership in the local church.

Out-group: African foreign national Seventh-day Adventists with membership in the local church.

²⁰ Hymns in the SDA Hymnal such as numbers 620 – 633 under the heading of “pilgrimage.”

The boundaries are not always as clear-cut as depicted above, as racism, tribalism, and prejudice do also come into play. This fluidity exacerbates the relational dimension of people groups and increases the complexities of boundary-crossing. Although the boundaries are drawn along multifaceted lines, it often happens when cultural and ethnic boundaries are crossed. Hence, the type of missiology employed in this study (intercultural theology of mission) is a critical reflection on the boundary breaking events and practices for the sake of dual transformation, as understood by Bosch (1991:489–498).²¹

Some examples of the international migratory effect on the mission of the church at large will suffice here. A recent example showcases what the SDA Church is doing about the migration crisis in Europe. It is reported in Ministry Magazine for Pastors that a group of Syrian refugees received Arabic Bibles at a SDA Church in Norway on Saturday 19 December 2015 (tedNews, 2016:29). Similarly, in his research on the African church in Denmark, Mbaya examined how other communities are dealing with integration and the effects of migration at local church level. Pentecostal, and largely Charismatic black foreigners from East and West Africa, have exerted a significant influence on a multi-ethnic and multicultural church in Denmark.²² This is concurred by Mbiti's (2015:14) statement earlier that African migrants take their religion with them.

Another emerging crisis stems from how the USA President Donald Trump is dealing with immigration to the United States. He promised to build a wall between the USA and Mexico as a way of preventing migration between the two countries. This, in turn, has led to an insider-outsider situation of huge proportions that might even affect Africans too.²³ Considering the significant publicity of these events, migration and missions will probably also occupy the minds of many church leaders, as both concepts deal with the movement of people – geographically and theologically – as people carry their religion with them, in the estimation of the researcher.

²¹ More about this dual transformation is given in Chapter 3.

²² Prof Henry Mbaya addressed the Stellenbosch University Post Graduate Forum on 19/05/17. He spoke of his visit to Copenhagen, Denmark Jan–Apr 2017, and presented a paper entitled: 'Fellowship and friendship in a foreign space: The role of the migrant Church – IHC Centre'. This is 1/160 Pentecostal churches in Denmark.

²³ President Donald Trump declared a state of emergency in February over the situation at the US southern border, which has seen a rise in the number of migrants entering the country. The emergency order has allowed Mr Trump to divert money from other projects to fund his long-promised wall after he failed to get approval for the required cash from Congress. Lawmakers have voted twice to end the emergency, but have not yet achieved the two-thirds support needed. See Lucy Rodgers and Dominic Bailey. (2019). 'Trump wall - all you need to know about US border in seven charts', *BBC News*, 27 September. Viewed from <https://www.bbc.com/news/world-us-canada-46824649> [Date Accessed 7 Nov. 2019].

Having stated the above examples, there is still an unnecessary delay in the Christian response to migrant work and the presence of migrants, according to Nagy (2009:198). Her research indicates that there is “a boom in the theological writing on migration,” and that “migrants are an omnipresent reality of contemporary world structure” (:198). The value this holds for the research here is that migration used in insider-outsider terminology, directly or indirectly, touches on the issue of identity (:199), a concept which be revisited in Chapters 4 and 5. Regarding the issue of identity and migration, there is a clear mutuality, “For many migrant groups religion lies, next to politics or ethnicity, at the basis of identity and community formation” (:59). This is understandably so, because the researcher believes the context has changed, and that religion and the church are assisting with the resettlement of those who share a similar spiritual journey. This section has delineated why the researcher feels that there is a crisis of migration in his country as much as it is the case elsewhere in the world. There exists also a link between globalisation and migration which needs some emphasis here.

The Link Between Globalisation and Migration

There is a direct link and connection between these two terms of globalisation and migration. While the researcher placed globalisation before migration, Nagy (2009:73) seems to have it in reverse order, stating that “migration is the process through which globalization happens.” The researcher regards proximity as the operative word here in the amalgamation of these two terms. As pointed out earlier, globalisation and migration is what moves people into closer proximity to encounter one another, favourably or otherwise. In the researcher’s estimation, there is no clear beginning and end of each term once these are merged in the experience of an individual. Acknowledging Nagy’s (:17) earlier thought that globalisation is the starting point of the movement of people, the researcher still maintains that once these two forces work its influence upon an individual or group of people, there is a combined effect which is not easily quantified.

To note, the link to proxemics (spatial distances between individuals) will be elaborated on in more detail later on. As already mentioned above, “Migration is perceived as one of the main forces which shapes and creates the globalization-context ... [for it] ... cross each other’s paths, enters each other’s proximity” (Nagy, 2009:252). Admittedly, “proximity does not necessarily mean encounters,” as will be seen in the empirical data presented in Chapter 4.

The researcher's understanding of the gist of Nagy's closing argument is that globalisation and migration brings migrants and non-migrants into proximity, where one should love one's neighbour – who is within one's proximity. That is, "Through that concept of 'neighbour', migrants and non-migrants are equalized" (2009d:258). This, then, equates the two concepts discussed so far – *globalisation* and *migration* – and leads to the next term to be considered, *urbanisation*.

Urbanisation

It is asserted that since 2012, half of the world's population now lives in urban areas (Keller, 2012:154; Seventh-day Adventist Church, 2019).²⁴ Sills (2015:24) states that the United Nations put the date as 2011. Either way, this has had serious implications for missions and the urban church, especially in dealing with in-group and out-group identities. Many groups of people, including South Africans, are moving to the cities of the world, especially Europe. The local SDA Church has a similar demographic, as this geographical area has attracted many African foreign nationals seeking work in the City of Cape Town.

Due to globalisation (macro structures), people have moved across the globe from their places of safety or war zones, to smaller places of abode and belonging (micro structures). Looking at urbanisation in Africa, Shorter (1991) observes that the "pull factors" are usually stronger than the "push factors." He further promulgates various reasons for the resultant migrations to the city, these include: rural to urban migration; better prospects and opportunities to improve one's income, as well as employment and education opportunities; the availability of social services; access to medical or health care; greater opportunity for local investments; the desire for freedom from social constraints and a close-knit rural community, and the reunification of families with members already living in the city.

This need for a "better life" does not come easy but it is what drives so many people to the cities, not just migrants and refugees, as indicated in the shattering account by Caroline Moorehead (2005) entitled, *Human Cargo. A Journey Amongst Refugees*, who is well known for her works on human rights.

²⁴ More than half the world's population will live in urban areas today. As the world's urban landscape changes, so will our approach to mission. The Adventist Church is committed to finding the best way to tell the world about Jesus. Cf. Seventh-day Adventist Church (2019a). *Seventh-day Adventist Church Mission*. Viewed from <https://www.adventistmission.org/> [Date Accessed 28 May 2019].

One needs to recognise that all three of these concepts are indissolubly linked – globalisation, urbanisation, and migration – and common to foreign nationals, who have moved to the City of Cape Town in search of a better life, and then seek out places of worship like the unit of analysis in this study. In the researcher’s estimation, urbanisation offers more opportunities than threats for the local SDA Church in South Africa.

Foreign National Seventh-day Adventists

Due to the fact that the SDA Church consists of more than 21 million members²⁵, (19 million members five years ago) globally²⁶, it is also affected by the migratory patterns of foreign nationals, especially on the African continent. The concept of “transformed identities” is best illustrated in this sub-section where the local in-group interacts with the foreign national out-group. Pollard (2000) outlines this challenge for the SDA Church by looking at how various fields within the organisation are dealing with outsider identity and integration. He proposes as a solution, the embracing of diversity in an attempt to become interculturally competent.

With the past spate of xenophobic violence in South Africa in 2015, the SDA Church at both its division and union levels of leadership made a scathing announcement against such inhumane violence.²⁷ The article went on to describe the measures the Church has taken to assist foreign nationals in the country. The biblical injunction to regard the human dignity of all persons was expressed in the article as follows:

We all, each one, regardless of our nationality, color or creed are made in the image of God (Colossians 1:15) and take the issue of human dignity very seriously. This constrains us to treat one another as brothers and sisters and an injury to one affects us all. The collective fabric of South Africa is diverse and dynamic and must be preserved at all costs without violence or the shedding of blood. Human dignity elevates every person we meet to the status of one with infinite worth, a person to be respected, loved, and honored.

The Bible prescribes how we ought to treat one another. “If a foreigner lives with you in your land, you are not to mistreat or oppress. Foreigners living among you must be treated like your

²⁵ SDA Church President Ted Wilson: “As we look forward to the 2021 GC Session, held in the 26,000-seat Indianapolis Convention Center, we anticipate many Seventh-day Adventists to be in attendance on Sabbath, May 22, 2021, as well as approximately 2,700 voting delegates representing more than 21 million church members from more than 200 countries.” <https://session.adventist.org/home/welcome/>. [Date Accessed 2 June 2020]

²⁶ Church Membership (30 June 30 2015): 18,778,626. Seventh-day Adventist Church. 2015b. *The Office of Archives, Statistics, and Research*. Viewed from <http://documents.adventistarchives.org/> [Date Accessed 6 May 2016].

²⁷ Paul Charles. (2015). *The Adventist Church in South Africa Responds to xenophobic attacks*. Seventh-day Adventist Church Inter-American Division. Viewed from <http://www.interamerica.org/2015/04/21/the-adventist-church-in-south-africa-responds-to-xenophobic-attacks/> [Date Accessed 1 March 2017].

own people. Love them as you love yourself...” (Leviticus 19:33–34). An appeal for peace and respect for all individuals, including foreign nationals, was clearly made. Notwithstanding, the events of recent months in South Africa where foreign nationals expressed their feelings of exclusion and marginalisation by marching to the UNHCR buildings in Cape Town and Pretoria has thrust foreign nationals and their needs into the national and international limelight.²⁸ The researcher believes this affects the mind-sets of those who interact with foreign nationals on a daily basis, including church leaders in places of worship. This also impacts the next level of the movement of church people who meet in multicultural churches, at the juncture of local SDA Church members and foreign national SDA Church members, for better or worse.

Multicultural Churches

The local SDA Church has become a multicultural church befitting the broad definition of Rosado (2006:1), which fits well in the current discussion:

Multi-cultural ministry is the development and implementation of heterogeneous models of communicating the Gospel, through beliefs and behaviors which are sensitive to the needs of the culturally diverse population within a church's field of service, creating a community which celebrates unity in diversity in Christ.

The researcher opines that a multicultural church can only be termed as such once it has managed to provide for the spiritual needs of its members and not just the presence of many cultures worshipping in the same building. That means that a local church can only be truly multicultural if it has mastered the intercultural competencies and not just consist of many cultures. This is best phrased by Ed Stetzer (2014:n.p.) who stated, “A multicultural church is not simply about skin tone, but about the intentional engagement of cultures.”²⁹ This makes

²⁸ The office of the United Nations High Commission for Refugees in South Africa, the UNHCR, has appealed to refugees and asylum seekers staging sit-ins at its Pretoria and Cape Town offices to respect the laws of South Africa, and peacefully return to their local residences. The office has described South Africa in a statement as a generous host country, with progressive asylum policies. It says it will continue to support the government in providing assistance to refugees and asylum seekers. Regarding the removal of foreign nationals from outside its Cape Town offices, the UNHCR says it is following developments. About 300 people were evicted from the Waldorf Building in the Cape Town CBD on Wednesday, following a court order. They’d been living outside the offices of the UN Commission for Refugees for the past three weeks, demanding to leave the country, fearing for their safety. Viewed from <http://www.sabcnews.com/sabcnews/respect-sa-laws-unhcr-to-protesting-refugees-and-asylum-seekers/> [Date Accessed 19 Nov 2019].

²⁹ Ed Stetzer, an Outreach Magazine contributing editor, holds the Billy Graham distinguished Chair for Church, Mission and Evangelism and also serves as the Dean of the School of Mission, Ministry, and Leadership at Wheaton College and is chair of the Evangelism and Leadership Program in the Wheaton Grad School. He is also executive director of the Billy Graham Center, and publishes church leadership resources through Mission Group. E. Stetzer. (2014). *3 realities of a multicultural church*. Outreach Magazine. Viewed from

the researcher dubious about the unit of analysis in his study as far as their multicultural identity is concerned. However, he senses that for most people it is the presence of many cultures and not the management of many cultures that makes the church multicultural. There is another consideration of what constitutes a multiracial and multicultural congregation, notes Emerson (2006:6) after his extensive research: "...multiracial congregations are atypical, more racially diverse than their neighbourhoods, places of racial change, and filled with people who seem to flow across racial categories and divisions." He continues that multiracial congregations entail risks and pay-offs (benefits).

Similarly, Plueddemann (2009:25-28) rightfully observes that there are both joys and challenges in multicultural churches. He also recognises that leadership style changes during times of crisis which is useful to note by the local SDA Church under study. This change must also be juxtaposed with the change from homogeneity to heterogeneity in churches, as indicated in Parker's (2004) research on SDA congregations. Change in leadership style will be elaborated on a bit later when the pastoral leadership challenges of the SDA Church leader are reviewed.

Lingenfelter and Mayers (2003) declare that the incarnation of Christ is a powerful analogy for missionary activity and other forms of Christian ministry. Incarnation is defined as undergoing drastic personal and social reorientation, done in the spirit of Christ. They note that, "[T]he essence of the incarnation is entering the cultural prison of others and submitting to it for the sake of the gospel" (:117). A recurrent theme they further endorse is that we must begin to learn in the new context as children learn, yet with the speed and wisdom of adults. This, the researcher believes, is very necessary, especially with the tension that exists between in-groups and out-groups in multicultural congregations. However, this does not mean that both concerned parties will not demonstrate a willingness to learn from each other. Relationships within multicultural churches are, in the researcher's view, of vital importance, as they impact on the mission of the church.

This incarnational ministry concurs with the incarnational mission propagated by Wells (2018). He develops the theme of the "mission of being with," meaning that we should be *with* the world. In particular, we should be with those who are excluded (:216–234). It is a matter

<https://outreachmagazine.com/features/5659-3-realities-of-a-multicultural-church.html> [Date Accessed 19 Nov 2019].

of solidarity and empathy that is expressed here in a way that resonates with the concept of “the drama of embrace” (Volf, 1996:240) and the worship theory of multicultural churches which is explored next.

Worship Theories of Multicultural Churches

The worship theory and practice model of Van Opstal (2016) seem to offer something in this regard to multicultural churches. She maintains that good worship theory and practice in the multicultural church “keep in mind contextualization and cross-cultural competence” (:121). Her unity in diversity model for worship rest on three keywords which state that “hospitality and solidarity lead to mutuality” (:71).

Van Opstal (2016:71–74) expounds the diverse church worship setup as illustrated in Table 2 below.

Table 2. Diverse Church Worship Setup

(Source: Van Opstal, 2016)

Hospitality	Solidarity	Mutuality
“we welcome you”	“we stand with you”	“we need you”
Inclusive services for the underrepresented	Prayer and song that affirm unity	Being led by one another

That is to conclude that reconciliation is expressed in hospitality, solidarity, and mutuality and that worship should intentionally communicate in your context that “we welcome you; we stand with you; we need you” (Van Opstal, 2016:76). Milne (2007:134–135) concurs that Jesus exalted hospitality as one of the ways he was ministered to... (Mt 25), and he also states that “the practice of hospitality is put high on the lists of an elder/bishop’s qualifications (1 Tim 3:2; Tit 1:8).”

Van Opstal’s (2016) concluding thoughts on multicultural worship resonate with the Context–Mechanism–Outcomes model (Pawson & Nick, 1997:36) for she states that “worship is cultural and contextual” (:36). This is notwithstanding the point that “cultural preferences and

differences inevitably lead to tension.” This connects with the causal factors of tension in the local SDA Church which will be explored later. While it sounds workable, it needs to be checked that hospitality is genuine and authentic.

There needs to be a desire to worship God along with one’s fellow human beings. This is only possible through the enabling power of the Holy Spirit, as espoused in the Book of Ephesians (Milne, 2007). This author concurs mainly with the “Ephesus church model” to be discussed towards the end of this chapter (McAuliffe & McAuliffe, 2017). Milne (2007:14) proposes that all Christian congregations, everywhere, are called to be just that – bridging places, centres of reconciliation, where all the major diversities that separate human beings are overcome through the supernatural presence of the Holy Spirit.

Initially this may sound like an utopian experience unfitting for the realities of the local SDA Church scenario in South Africa, but his nine-propositional claim unpacks this model as follows and arrests the mind for further consideration. Even though there is no diagrammatic representation like the other models, this nine-point theory, which Milne (2007:14–15) calls “New-Humanity congregations,” has something to offer. While all nine propositions are worth reflecting upon, it is number three and number four that are of particular interest to the researcher:

Such ‘diversity in unity’ congregations are a powerful demonstration in today’s world of God’s age-long purpose ‘to bring all things in heaven and on earth together under one head, even Christ’ (Eph 1:10). Such congregations are an expression of the ‘new humanity’ that is the direct fruit of the reconciling ministry of Jesus Christ on the cross.

The church is a demonstration of what is possible through the Holy Spirit, which the world longs for, that is to live in peace and harmony with people who are different from us. However, the chequered past of many South Africans mean that one cannot assume that mutuality will always result from hospitality, as Van Opstal (2016) prognosticates. These two points about the difference Christ and the gospel make, according to Milne (2007), is strongly mooted by Piper (2011) in his book *Bloodlines*.

The researcher has described the funnel effect of the movement of people from the big end of globalisation, migration, and urbanisation, to the smaller end of multicultural churches in this first component. The next component is the mingling of people which connects to the movement of people.

• COMPONENT 2 – MINGLING OF PEOPLE

This section focusses on the dynamics after people have moved from their macro areas and started to cross boundaries through the movements of globalisation, migration, and urbanisation, to mingling with different people in an ecclesiastical setting. The foci for discussion in this section are: proxemics in church; development of relationships; social aspects of intercultural relationships; church membership; cultural dominance; and intercultural outcomes of in-groups and out-groups contact.

Proxemics in Church

The use of space between people of different cultures is important in communication and transformation. Edward Hall coined the term “proxemics” to refer to how people differ in their use of personal space, according to Lustig and Koester (2010:208). Hall (in Lustig & Koester, 2010:28) suggests that people interact within four spatial zones, namely: intimate, personal, social, and public. These spaces can often be misinterpreted and seen when one trespasses the accepted norms of space, especially in a church setting.

It is noteworthy how this dynamic plays out in the local SDA Church. If not understood properly, proxemics can lead to irritation and strained relationships within the church context, as observed in the local SDA Church. This is one of many themes that is often underplayed within the multicultural congregation, in the researcher’s estimation. It plays a role in the development of relationships as seen in the next section.

Development of Relationships

Whenever people come together, especially within a church setting, various relationships develop. The relationships will often cross boundaries due to the nature of a multicultural church. This concept is what is referred to as the “socialisation of religion” (Stewart and Zaaiman (eds.), 2015:46-52). The development of relationships between the insiders (SDA local Church members) and outsiders (foreign national SDA Church members) and their church pastor is of particular interest in the current study. Causal factors, such as culture, language, proxemics, identity, and faith, all converge into the unit called church, and manifest as building blocks in the web of relationships. The researcher has observed that more of this development spills over into intercultural relationships – formally and informally. For all

extents and purposes, most of the relations in the local SDA Church are cordial during the church services (personal observation).

What happens in terms of relational dimensions when local SDA Church members mingle with African foreign national SDA Church members? Those who have church membership possess greater power over those who are not yet church members. Even though this study deals with SDA Church members only, there is an unwritten code of who determines membership (albeit through church policy). The same factors that are in a sociology of religions happens when these two groups come together for worship and mission (Montgomery, 1999:13).

There is a convergence of terms in this dissertation, for instance: cultural, theological, and identity dimensions, influence rejection and acceptance, and exclusion and inclusion. One has to look at what the relationship is like, but also consider what it should be for a faith community who believes in unity in diversity, according to the researcher.

Furthermore, there is another dimension of relationships which must be considered in this study. This has to do with customary weddings or marriages, especially within the local SDA church³⁰. A lack of understanding of the RSA Government's position in this regard can lead to the dissolution of good relationships, according to the researcher. Home Affairs defines "customary marriages"³¹ as follows:

In South Africa, the definition of a customary marriage is one that is 'negotiated, celebrated or concluded according to any of the systems of indigenous African customary law which exist in South Africa'. This does not include marriages concluded in accordance with Hindu, Muslim or other religious rites.

³⁰ Department of Home Affairs. (2020). Viewed from <http://www.dha.gov.za/index.php/civic-services/marriage-certificates> [Date Accessed 12 March 2019]

Customary Marriages

Requirements for a customary marriage

For a customary marriage to be recognised as a valid marriage, it has to have been entered into before 15 November 2000.

However, if entered into after 15 November 2000 it must comply with the following requirements:

The marriage must be negotiated, entered into or celebrated in accordance with customary law

The prospective spouses must be above the age of 18 years

Both prospective spouses must consent to the marriage

Civil Unions

The Civil Union Act (effective from December 2006) allows anyone – regardless of their sexual orientation – to marry either through a civil union, a civil marriage or a customary marriage.

³¹ Department of Home Affairs. 2020. Viewed at <http://www.dha.gov.za/index.php/civic-services/marriage-certificates>.

Tension can result when there is a misunderstanding of customary marriages and its role within the SDA Church.

Social Aspects of Intercultural Relationships

This section flows from what was said earlier in the development of relationships. Lustig and Koester (2010:108) describe “the nature of cultural patterns and the importance of beliefs, values, norms, and social practices in helping cultures to cope with problems.” According to Edward Hall, cultures differ on a continuum that ranges from high to low context. These two contexts noted by Hall are also exhibited in the multicultural local SDA Church set-up and can lead to a clash in intercultural relationships in a church setting. This dichotomy is best summarised by Lustig and Koester (2010:112) in Table 3 below as follows:

Table 3. High-Context Cultures and Low-Context Cultures

High-Context cultures	Low-Context cultures
Covert and implicit messages	Overt and explicit messages
Messages internalised	Messages plainly coded
Much non-verbal coding	Details verbalised
Reactions reserved	Reactions on the surface
Distinct in-groups and out-groups	Flexible in-groups and outgroups
Strong interpersonal bonds	Fragile interpersonal bonds
Commitment high	Commitment low
Time open and flexible	Time highly organised

It can be deduced that when a high-context culture meets with a low-context culture, cultural differences may impede on intercultural relationships. This is largely due to strong interpersonal bonds and distinct in-groups and out-groups, as indicated above. This in turn can lead to misunderstanding and even frustration among members in a multicultural church who are culturally incompetent or unaware of their own cultural identities. The need to point out these differences to the two concerned groups cannot be overstated.

Further, the aspects of social episodes on intercultural relations, as espoused by Lustig and Koester (2010), is noteworthy in this regard. They define “social episodes” as “interaction sequences that are repeated over and over again” (:275). Furthermore, they maintain that people’s interactions are structured by their participation in events or social episodes that are

quite predictable and routine. Further, they postulate that the nature of social episodes varies from culture to culture; however, there are some common characteristics that in turn lead to predictable structures of the social episodes, and individuals know what to expect from each other. While the church context is largely predictable and routine, it is the cultural differences of the local and the foreign national SDA Church members that sometimes befuddle the intercultural relationships.

Lustig and Koester (2010:276–283) describe the five components of social episodes as follows:

- 1) *Cultural patterns* – the shared judgements about what the world is and what it should be and the expectations of how people should behave;
- 2) *Social roles* – sets of expected behaviours that are associated with people in a particular position;
- 3) *Rules of interaction* – operate at the level of unwritten, unspoken expectations;
- 4) *Interaction scenes* – the recurring, repetitive topics that people talk about in social conversations;
- 5) *Interaction contexts* – the settings or situations within which social episodes occur.

Examples of these intercultural relations have been observed in the local SDA Church. More notable are the ones when cultural patterns differ between the various cultural nuances in the church, like the supervision of children. While this study focuses on the one faith community in particular, there are many cultures present in the multicultural church. Differences in social roles and rules of interaction often give rise to a number of misunderstandings. This will be explicated further from the primary data of the empirical research in Chapters 4 and 5.

Church Membership

The policies on membership are expounded in the SDA Church Manual (2015:43). Church membership is described as follows:

The solemn obligations of membership in the body of Christ should be impressed on everyone desiring Church membership. Only those giving evidence of having experienced the new birth and enjoying a spiritual experience in the Lord Jesus are prepared for acceptance into membership.

The process of becoming a member of the SDA Church is threefold:

1. Membership through adult baptism by immersion;

2. Membership through a public profession of faith;
3. Membership through church transfer from one SDA Church to another SDA Church anywhere in the world (SDA Church Manual 2015:51-54).

For the detailed process of each of these three modalities of becoming a member of the SDA Church (see Appendix 1). Although all of the above points are relevant for the local SDA Church under study, the third method, i.e. transfer of membership, is of particular importance and relevance, because many foreign national SDA's are already members of the SDA Church where they originate from. It is during transfer of membership that membership also comes into play. This will be discussed further in Chapter 4. Below, Table 4 presents the structural outline of the hierarchy of SDA Church membership.

Table 4. The Pattern of SDA Church Membership

Organisation	Members
Local SDA Church	Persons
Local Conference/Mission	Local SDA Churches
Union Conference/Mission	Local Conferences/Missions
Division	Union Conferences/Missions
General Conference of SDA Churches	Union Conference/Missions

This can be viewed in another way as:

A local church consists of persons/members, e.g. Helderberg College Church;

A local conference consists of local churches, e.g. Local churches in the Western Cape;

A Union Conference consists of local conferences, e.g. Cape Conference;

A Division consists of Unions, e.g. Southern Africa-Indian Ocean Division (SID);

General Conference consists of all the divisions in the global SDA Church.

Suffice it to say that it is not the membership structure of the SDA Church that is problematic, but rather the implementation thereof, especially at the local church level. This hierarchy of membership will be revisited later in this chapter as part of the grey literature in Chapter 4. Montgomery (1999:22) asserts that, "[I]n general, a sense of being 'a people' is tied to membership in groups, most notably ethnic groups." In a similar vein, Montgomery highlights the importance of the cultural, theological, and identity dimensions that influence rejection and acceptance and leads to exclusion and inclusion. The missiological proposition from this notion of exclusion and inclusion of outsiders, such as foreign nationals through the mission

programme of the local church, will be explored further in Chapter 3. This proposition of exclusion through membership is a nugget which is also developed in the empirical data.

Cultural Dominance

The terms “dominant culture” and “majority culture” have acquired mainly negative connotations. The term “dominant” is usually used to refer to economic and political power, especially in the USA (Lustig & Koester, 1996:63). Alternative nomenclature for cultural dominance has been suggested and used, but this has not necessarily altered the perception and reality of those who experience such terms. For the researcher, cultural hegemony or cultural supremacy carries the same nuances.

Stephen Duncombe (2012) teaches history and politics of media at New York University. In a fascinating article³² he describes the origin of the term “cultural hegemony,” explained as follows: “Cultural hegemony is a term developed by Antonio Gramsci, activist, theorist, and founder of the Italian Communist party.” In the same article, he states the source of cultural dominance:

The power of cultural hegemony lies in its invisibility. Unlike a soldier with a gun or a political system backed up by a written constitution, culture resides within us. It doesn't seem ‘political,’ it's just what we like, or what we think is beautiful, or what feels comfortable. Wrapped in stories and images and figures of speech, culture is a politics that doesn't look like politics and is therefore a lot harder to notice, much less resist. When a culture becomes hegemonic, it becomes ‘common sense’ for the majority of the population.

The idea of transformation also comes to the fore here: “Gramsci realized that in order to create and maintain a new society, you also needed to create and maintain a new consciousness.”³³ There is an important caveat mentioned by Duncombe (n.d.:1): “Gramsci never believed that cultural power alone was enough. The fight for cultural hegemony had to be part of an overall strategy that also incorporated struggles for political and economic power.” The researcher stipulates that one must move beyond awareness to transformation, which is only possible through the power of the Holy Spirit, who can counteract cultural dominance (to be addressed in Chapter 3).

³² S. Duncombe. (2012). *Theory: Cultural hegemony*. Beautiful Trouble: A toolbox for revolution. Viewed from <https://beautifultrouble.org/theory/cultural-hegemony/> [Date Accessed 28 May 2019].

³³ S. Duncombe. (2012). *Theory: Cultural hegemony*. Beautiful Trouble: A toolbox for revolution. Viewed from <https://beautifultrouble.org/theory/cultural-hegemony/> [Date Accessed 28 May 2019].

In Parker's (2004) study of three SDA Churches in South Africa, different phraseology was used to express the fear of "cultural dominance," namely, "black distrust and white fears" (p. 204). In a comparative analysis of his study and the current study, it seems that the fears of many SDA Church members have been realised through the process of cultural dominance. However, the primary data (cf. Chapters 4 and 5) will explore this assumption further.

Intercultural Outcomes of In-Group and Out-Group Contact

"Acculturation" is defined as cultural change that results from continuous contact between two cultural groups (Lustig & Koester, 2010:321–323). Lustig and Koester maintain that the answer to two concerns shape the responses of individuals and groups: The first concern is whether it is important to conserve one's cultural identity and display its characteristics. The second concern is whether people believe it is important to maintain relationships with members of the out-group.

When a church is composed of locals and foreigners, their responses to the above questions concerning membership and identity can be categorised according to four types of adaptation or forms of acculturation, identified by Lustig and Koester (2010) as follows:

- a) **Separation** – when a culture does not want positive relations with another culture and wishes to retain its cultural characteristics;
- b) **Marginalisation** – when individuals or groups neither retain their cultural heritage nor maintain positive contacts with other groups;
- c) **Assimilation** – when it is deemed relatively unimportant to maintain one's original cultural identity, but important to establish and maintain relationships with other cultures;
- d) **Integration** – when an individual or group retains its original cultural identity while seeking to maintain harmonious relationships with other cultures.

When different cultures come together, there is a response by the in-group to the out-group identity, and vice versa. This response has always fascinated the researcher's observation of the various cultural groups in an ecclesiastical milieu. That response is often one of the above-mentioned experiences, with integration seen as the only positive response (Lustig & Koester, 2010).

The researcher sees a challenge with this integration and a resultant gap in knowledge within the local SDA Church structure. While people may be aware of these forms of acculturation, it is very seldom promoted or explained. Some of the preaching messages may be addressing it, but there is no outward or conscious effort made to bring about transformation or integration. So, it seems that each one rather decides his or her outcome based on their individual agendas (culture or relationships), even in the face of propagating unity in diversity. Further ramifications of these four outcomes will be explained in Chapters 4 and 5.

Lustig and Koester's Theory of Proxemics

The importance of space plays out in all areas of life and the church is no exception to that. Disseminated by Lustig and Koester (2010:208), the theory on space is described as “an important communication system in all cultures. Cultures are organised in some spatial pattern, and that pattern can reveal the character of the people in that culture.” The authors continue to state that “two important features of the way cultures use the space around them are the different needs for personal space and the messages that are used for territoriality” (:208). That means that in a multicultural setting, the interpretation of space is exacerbated by the various verbal codes which can so easily be misunderstood. They mention Edward Hall, who coined the term “proxemics”, to refer to the study of how people differ in their use of personal space.

When it comes to the use of personal space, Hall suggests that people interact within four spatial zones or distance ranges, namely: intimate, personal, social, and public (Lustig & Koester, 2010:208). He adds that “these proxemic zones are characterized by differences in the ways that people relate to one another and in the behaviours that typify the communication that will probably occur in them.” That is to say that some cultures will feel comfortable in close proximity to another person while others will feel very uncomfortable with the same spatial orientation. The church setting exacerbates the issue because people do not always see the need to explain their behaviour due to cultural differences while sitting in church.

One has to understand then that “personal space distances are culture specific” which means that “people from colder climates (e.g. Russia) use large physical distances when they communicate, whereas those from warm-weather climates (e.g. Brazil) prefer close distances” (Lustig & Koester, 2010:208). There is a need to see how this plays out in the local SDA Church.

It does not end there for “the habitual use of the culturally proper spacing distance is accompanied by a predictable level and kind of sensory information” (Lustig & Koester, 2010:209). That is to say that people become accustomed to the sights, sounds and smells of others at that distance and that is projected as the “focal range.” When that range is challenged, normal conversation is then a hindrance.

Another cultural difference in the basket called proxemics is territoriality. “Territoriality” is defined as “the need to protect and defend a particular spatial area ... A set of behaviours that people display to show they ‘own’ or have a right to control the use of a particular geographical area” (Lustig & Koester, 2010:209). Lustig and Koester observe that people mark their territories in a variety of ways, either formally using actual barriers or informally using non-verbal markers such as clothing (:210). They propose that cultural differences in territoriality can be exhibited in three ways:

1. Cultures can differ in the general degree of territoriality that its members tend to exhibit;
2. Cultures can differ in the range of possible places or spaces about which they are territorial;
3. Cultures can differ in the typical reactions exhibited in response to invasions or contaminations of their territory (:210).

This theory of proxemics combines with previously discussed theories of social change and inclusion to underpin the importance of relationships and its theological and missiological significance. There is a linkage between globalization and migration in that both bring people into a closer proximity where proxemics becomes a role player. Manifestations of all of these three differences needs to be checked against the empirical data of this research and how it relates to the local SDA Church.

Next, the study proceeds to the third component of the literature review, namely, mechanisms done by the local SDA Church in dealing with the movement and mingling of local and foreign national SDA Church members.

• **COMPONENT 3 – MECHANISMS BY CHURCH PEOPLE**

The contours for discussion of this third component are: Programme theories, CMO, and Critical realism. The researcher now shifts to the language used by realist evaluators to describe the interventions implemented by the local SDA Church members, which are also called mechanisms. However, it must be stated at the onset that these interventions (also called mechanisms) do not fully carry the same meaning and nuance as they do in realist evaluation. The usage of the term here is a bit of a hybrid realist term where it refers to interventions or responses to the interventions.

Programme Theories

One approach to programme theories is “the specific idea about how a programme causes the intended or observed outcomes, should be the central aspect of any realist evaluation or synthesis. The methods used for explicating or building initial rough programme theories (IRPTs) in realist research are varied and arguably underreported” (Shearn, Allmark, Piercy & Hirst, 2017:1).

Initial programme theory (PT) is also referred to as initial rough theory (IRT) in some of the literature (Westhorp, Walker & Rogers, 2012:32) and it is indicative of how the theory or an idea about a programme is supposed to work. A closer look at interventions done by the local SDA Church in their effort to integrate local SDA Church members with African foreign national SDA members is highlighted here. How this has impacted missions at the local SDA Church level is developed in the programme theory.

One has to discover in the matter of evidence-based research as to ‘*what works for whom under which circumstances and why*’ (Pawson & Tilley, 2004). Below are the programme theories of the local SDA Church that exist and that are useful for realist evaluators, including the researcher.

a. Local SDA church board minutes

This document reveals the decisions made by the local church leadership. For the purpose of this study, the 15-year period of 2002–2016 is analysed and reviewed by the researcher. This coincides with the time that he has been living in the same geographical region as the church

under study. However, only the church records of 2009–2017 were available to him, as the secretary of the local church did not have the older church records.

b. Local SDA Church business meeting minutes

This document reveals the decisions made by the local church membership where voting is done by the baptised members of the local church (according to the SDA Church Manual).

c. Cape Conference of SDA Church – Western Cape Region

This body is formed by all the SDA Churches in the Western Cape region of which the local SDA Church is a part. The church district placement of ministers is done by the executive committee of this body. Leadership is voted in every three years at a meeting of delegates from local churches in a given geographical area.

d. SAUC Policies

These documents and statements are central to the organisation and governance of the SDA Church in South Africa.

The above-mentioned documents will be examined further under the case study material that deals with the grey literature in the Chapter 4.

Context–Mechanism–Outcome (CMO)

The above-mentioned acronym is commonly used in realist evaluation. It is a research methodology that was initiated by Pawson and Manzano-Santaella in 2012 (de Souza, 2013). To elucidate further, de Souza (2013, n.p.) explains the term as follows:

CMO (CONTEXT, MECHANISMS, OUTCOMES) configurations or patterns which answers the how and why research question. That is how to approach (realist methodology, methods, and strategies aim at understanding contexts, responses (mechanisms) individuals and groups in contexts, the outputs and outcomes (O); specifically, the relations between Context, Mechanisms, and Outputs / Outcomes = the CMOc configurations / patterns) and transform the given and constructed realities, meanings and identities towards an overarching output: denominational mission as reconciling groups in an integrative praxis today.

This is the acronym for the structure used to open the proverbial “black box” and unpack what is happening (Shearn et al., 2017; Astbury & Leeuw, 2010), and is particularly useful in multicultural churches. It is insufficient to describe behaviour or evaluate them without

investigating the causal factors that led to the specific outcome. This is also the position and the underlying mechanism for change. Furthermore, it describes the pathway to membership and integration, which are two key issues discussed in this dissertation.

Subsequently, Dalkin, Greenhalgh, Cunningham and Lhussier (2015) have revised the formula by disaggregating mechanisms into resources and reasoning because of the multiple systems which must operate in this system of realist evaluation. The new formula now reads: M (Resources) + C and M (Reasoning) = O. This development necessitates the dimension of reasoning, which goes beyond the purview of this study so will not be discussed further here.

This places the focus on context and the role it plays in understanding why people do the things they do in programmes. Furthermore, Bosch (1991:423) describes “contextual theology” as “theology from below,” from “the underside of history,” with the social sciences as its main source (apart from Scripture and tradition), and the poor or culturally marginalised as its main interlocutor. He continues to observe that in this new epistemology, the emphasis is on the priority of praxis, which he terms “the epistemological break.” This new epistemology possesses the following features, according to Bosch (1991:424–425), which the researcher believes must be incorporated into a realist evaluative study:

- A refusal to endorse the idea of the world as a static object which only has to be explained;
- An emphasis on commitment, specifically to the poor and marginalised;
- One can only theologise credibly if it is done with those who suffer;
- An emphasis on *doing* theology.

This preliminary understanding of social reality and transformation relate to the realist approach with its realist method or strategy (CMO) in the following way: A contextual theological approach based on theological perspectives will pursue specific outcomes of integration and reconciliation in the local SDA Church. It will consider processes and practices, such as church board meetings and interviews, and more specifically, addressing ‘*what works for whom under which circumstances and why*’ (Pawson & Tilley, 2004:1-36). As CMOc will be used as the analysis tool, it will be explained further in Chapters 4 and 5.

In this understanding, Bosch (1991:7–11; 512–518) urges that one should not strive to formulate one uniform idea of mission but should rather think in terms of a “Pluriverse of

Missiology,” whereby different theologies of mission do not exclude one another. This preliminary definition and description of mission and missiology³⁴ is appropriate for the realist evaluation research in missiology and science of religion because one wants to explore the context and intervention strategies from more than one angle. For the researcher, however, the problem is, who decides which mission or missiology is of primary importance?

Critical Realism

Many scholars have acknowledged that ‘critical realism’ is not an easy concept to define. One noteworthy attempt is as follows: “Critical realism is a series of philosophical positions on a range of matters including ontology, causation, structure, persons, and forms of explanation” (Archer, Decoteau, Gorski, Little & Porpora, 2016, n.p.).³⁵ These same authors summarise the family of critical realist scholars as follows:

While there is a pool of scholars that critical realists often draw upon (e.g. Archer 1982, 1995; Bhaskar 1975, 1979; Elder-Vass 2010; Gorski 2008, 2013a; Lawson 1997; Little 2016; Porpora 2015; Sayer 2000; Steinmetz 1998, 2003, 2014; Vandenberghe 2015) there is not one unitary framework, set of beliefs, methodology, or dogma that unites critical realists as a whole. Instead, critical realism is much more like a series of family resemblances in which there are various commonalities that exist between the members of a family, but these commonalities overlap and crisscross in different ways.

Although there is much disagreement amongst scholars in this field, they seem to be unanimous on the ontological nature of critical realism: “At the heart of critical realism is realism about ontology – an inquiry into the nature of things. Ontological realism asserts that much of reality exists and operates independently of our awareness or knowledge of it” (Archer et al., 2016: n.p.). This is the hidden part of the iceberg in the Figure 2 below.

³⁴ This is discussed in more detail in Chapter 3.

³⁵ M. Archer, C. Decoteau, P. Gorski, D. Little & D. Porpora, (2016). What is critical realism? *Perspectives. A Newsletter of the ASA Theory Section*. Viewed <http://www.asatheory.org/current-newsletter-online/what-is-critical-realism> [Date accessed 23 Aug. 2020]

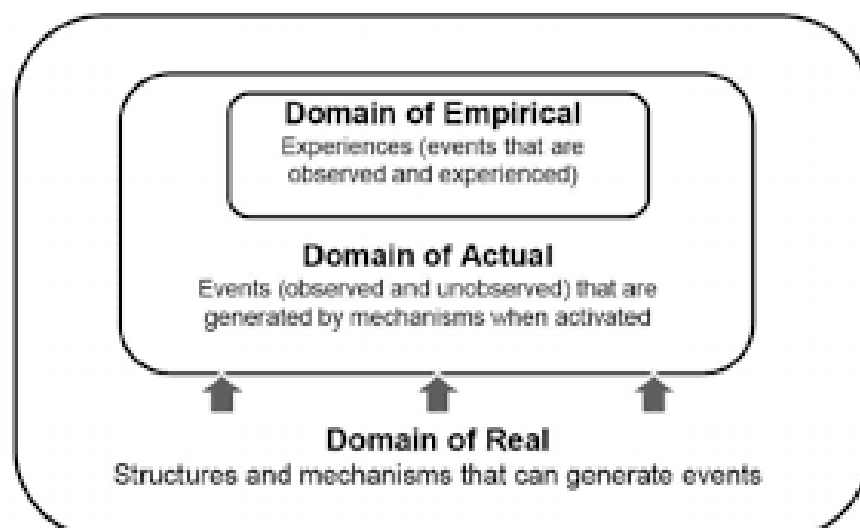


Figure 2. Three Overlapping Domains of Reality in the Critical Realist Ontology³⁶

In an attempt to define critical realism diagrammatically, Figures 2 and 3 adequately depict what critical realism is all about. These figures also clearly illustrate the three levels or realities of critical realism – the empirical, the actual, and the real.

Figure 3 below depicts the iceberg – approach of critical realism. What we experience and observe through our human interpretation are less descriptive of the actual and real events happening in people’s lives. In a quest to discover reality, one has to search deeper for what generate the observed behaviours by moving through all three levels from empirical, to epistemology (actual) and then to ontology (real). Hence, critical realism is a framework which can assist in dealing with the issues of knowledge, ontology and transformation.

³⁶ Three levels of critical realism. See C. Radulescu and I. Vessery. (2009). Methodology in critical realist research: The mediating role of domain specific theory. Viewed https://www.researchgate.net/publication/220890324_Methodology_in_Critical_Realist_Research_The_Mediating_Role_of_Domain_Specific_Theory/figures?lo=1. [Date accessed 23 Aug. 2020]

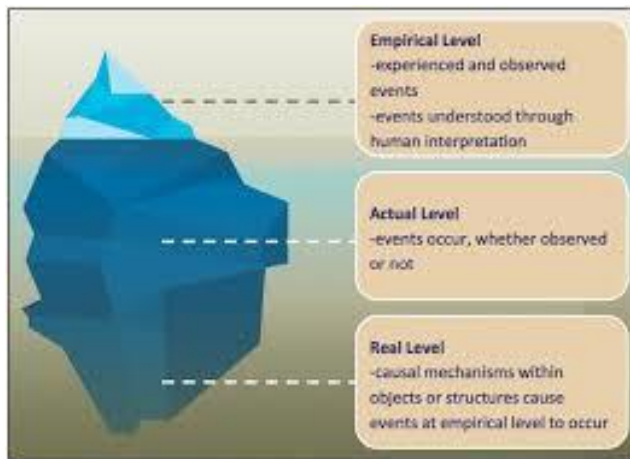


Figure 3. Applying critical realism in qualitative research: methodology meets method (Fletcher, 2017).³⁷

Further, Montgomery (2012:1) underscores the approach in producing missiological theory, namely, secular and theological studies. He argues for an interdisciplinary approach to missiological theory-building:

The former branch needs to add sociology to the anthropology already being used in missiology and to stay in communication with these social scientific professional fields. The latter branch needs to add both sociology and anthropology to the theological-historical discipline already being used in missiology, especially in its theological seminaries.

That is when empirical data and theology are woven together for the development of missiological theory, which is also the positionality of the researcher. In other words, the empirical evidence should be examined beyond what is seen and experienced and include what is hidden or “below the iceberg.”

Furthermore, “Critical realism” is defined as an “epistemological position that truth exists and, while our grasp of it is imperfect, we can grow in our understanding of truth by comparing our grasp to the truth revealed in the Bible” (Moreau, 2012:99). This definition should be read in conjunction with Hiebert’s (1999:37) description of the epistemological position of critical realism:

³⁷ See A.J. Fletcher. 2017. Applying critical realism in qualitative research: methodology meets method. *International Journal of Social Research Methodology*, 20(2), 181–194.

The external world is real. Our knowledge of it is partial but can be true. Science is a map or model. It is made up of successive paradigms that bring us to closer approximations of reality and absolute truth.

Upon further explanation, Hiebert (1999:69) positions critical realist epistemology as “a middle ground between positivism, with its emphasis on objective truth, and instrumentalism, with its stress on the subjective nature of human knowledge.” He quotes the father of critical realism, Charles Peirce, as follows:

Critical realism ... is both ‘realistic’ and ‘critical.’ Ontologically, it is a form of realism, for it assumes a real world that exists independently from human perceptions or opinions of it. It is critical, for it examines the processes by which humans acquire knowledge and finds that this knowledge does not have a literal one-to-one correspondence to reality (Pierce, cited by Hiebert, 1999:69).

This is how one arrives at the notion that critical realism offers “a third, far more nuanced, epistemic position” (Hiebert 1999:69). Another critique offered by critical realism is that “both positivism and social constructionism are too superficial, unrealistic and anthropocentric.”³⁸ This supports the explanation given in the signature argument by Pawson (2004) that realism stands behind the generative model of causation. This is useful in understanding the cause and effect of interventions done by the local SDA Church.

Christian critical realism goes one step further though. Hiebert (1999:108–109) observes that critical realist Christians take conversion seriously. For them, this is not simply a mental acceptance of a set of theological truths. It is a change in a person’s central allegiance and a personal commitment to follow Christ in life and in death. It is both a point and a process. Justification and sanctification are inseparable elements of the same transformation. The researcher is more comfortable with the Christian critical realist position than with critical realism as he believes that absolute truth resides with God alone and not with humans only. This underscores a pneumatological emphasis as the Holy Spirit is able to reveal what is hidden at the ontological level of being.

In the practical realms of everyday life, Romero’s (2010:310) argument³⁹ about a “Protestant, Christian realist approach toward immigrant policy” is noteworthy here. He observes that

³⁸ Mats Alvesson and K. Skoldberg, (1998). *Reflexive Methodology: New vistas for qualitative research*. (3rd ed.). UK: Sage. See chapter 2 titled, ‘(Post-)Positivism, Social Constructionism, Critical Realism: Three Reference Points in The Philosophy of Science’.

³⁹ Written in the context of former USA president Barack Obama who mentioned his admiration of Reinhold Niebuhr’s work.

embracing realism in its political, moral, and theological dimensions, Christian realism offers a pragmatic, yet optimistic, alternative to secular liberalism faith in reason by striving instead to adhere to God's guidance on matters, taking into account the fundamentally flawed nature of man.

This statement integrates the twin virtues of Christian realism by fostering *hope* in pursuit of the peaceable kingdom and the *humility* to see the fallibility of humans (Romero 2010:310). In addition, the researcher sees these added dimensions of Christian critical realism as a better way of doing a critical realist study in the local SDA Church. It is hoped that this study will also reflect the examples of Christian realists like Niebuhr and Augustine who embodied the twin virtues of hope and humility (Romero, 2010:320) in the face of human despair.

Romero (2010) explains further that Christian realism adheres to God's guidance, yet it also considers the flawed nature of humans, which brings hope and humility. However, he proposes an alternative to Christian realism for immigrants:

1. Assimilation and integration over law-enforcement;
2. Borders are more the product of man than of God who operates with open borders.

He therefore recommends amnesty and sanctuary to immigrants which relates closely to foreign nationals in this country. While there is moderate sentiment for his views, some of it runs beyond the purview of this study, particularly the legal ramification of his stance.

Additionally, Taylor (2020:52–77) is also mindful that critical realism can help and states that “critical realism offers an ontological framework within which to explore the *missio Dei*.” In other words, one's being is impacted by the working of the Holy Spirit as part of the *missio Dei*, and that action cannot always be discerned by outward behaviour only. To see that the Holy Spirit is at work, the causal factors need to be identified. In this research, sometimes what is observed through empiricism at the local church level needs further diagnostic and evaluative study. Hence, the reason for this research.

Interestingly, Wan (2007:1) argues for a relational missiology and addresses the three main elements of critical realism (alluded to above) without explicitly stating it as such: “being” (ontological); “knowing” (epistemological); and “doing” (missiological) within a relational framework. He overlaps with Taylor (2020) in the understanding of the *missio Dei*, which he

defines as “‘relational missiology’ as the practical outworking of relational theology in carrying out the *missio Dei* and fulfilling the Great Commission.” (:11). He sums up his argument for a relational missiology as follows:

- “being” – “‘I AM’ therefore i am” ontologically (relational realism paradigm)
- “knowing” – “‘I AM’ therefore ‘I know’” epistemologically (relational theological paradigm).
- “doing” – “‘I AM’ (*missio Dei*) therefore ‘I am’” (manifesting His nature of love, glory and sending – relational missiological paradigm).

Wan (p. 11) concludes that relational missiology is a return to God (conversion) through the *missio Dei* and relying on the relational reality with God. There is a convergence of ideas and agreement about critical realism and its ontology among Wan (2007); Taylor (2020); Moreau (2012); and Hiebert (2005).

In this research, the researcher’s idea is to move beyond the empirical study and the epistemological level to the ontological realities of critical realism by applying the *Pawson evaluative principle* of “*what works for whom under which circumstances and why?*” (Pawson & Tilley, 2004). The researcher argues that one needs to move beyond the empirical evidence, to the ontological level where the role of the Holy Spirit (as part of the *missio Dei*) is necessary to ascertain the deeper issues of church life and being. The need for using critical realism in a missiological study acknowledges that interrelatedness of missiology and the social sciences as part of an interdisciplinary approach to missiology. This approach is summarised as follows in terms of the application and positionality of Christian critical realism at the three levels:

1. *Empirical*, i.e. evidence through realist evaluation – explore the human agency;
2. *Epistemological*, i.e. knowledge through the literature review;
3. *Ontological*, i.e. transformation through the agencies of both the human and the divine.

The *missio Dei* with an emphasis on the Holy Spirit deals with what we cannot see and what we cannot observe through the other two levels above. Figure 4 below is demonstrative of the connection between the main themes of this research, namely, Christian critical realism, *missio Dei*, and the local SDA Church. What is evident from this model is that causation happens at the ontological level, which is only observed at the empirical level. Hence, it is only the Holy Spirit as part of the *missio Dei* that can transform and convert at the ontological level of the local SDA Church members. The training of the proposed Tension to Transformation for

Mission (T2T4M) model is designed to deal with these issues of being by focusing on the tensions, the mission; and the evaluation by the local SDA Church. The transformed church then participates in the mission of God, and completes the cycle by fulfilling the Great Commission. This is how this theory of mission applies to the local SDA Church in this research.

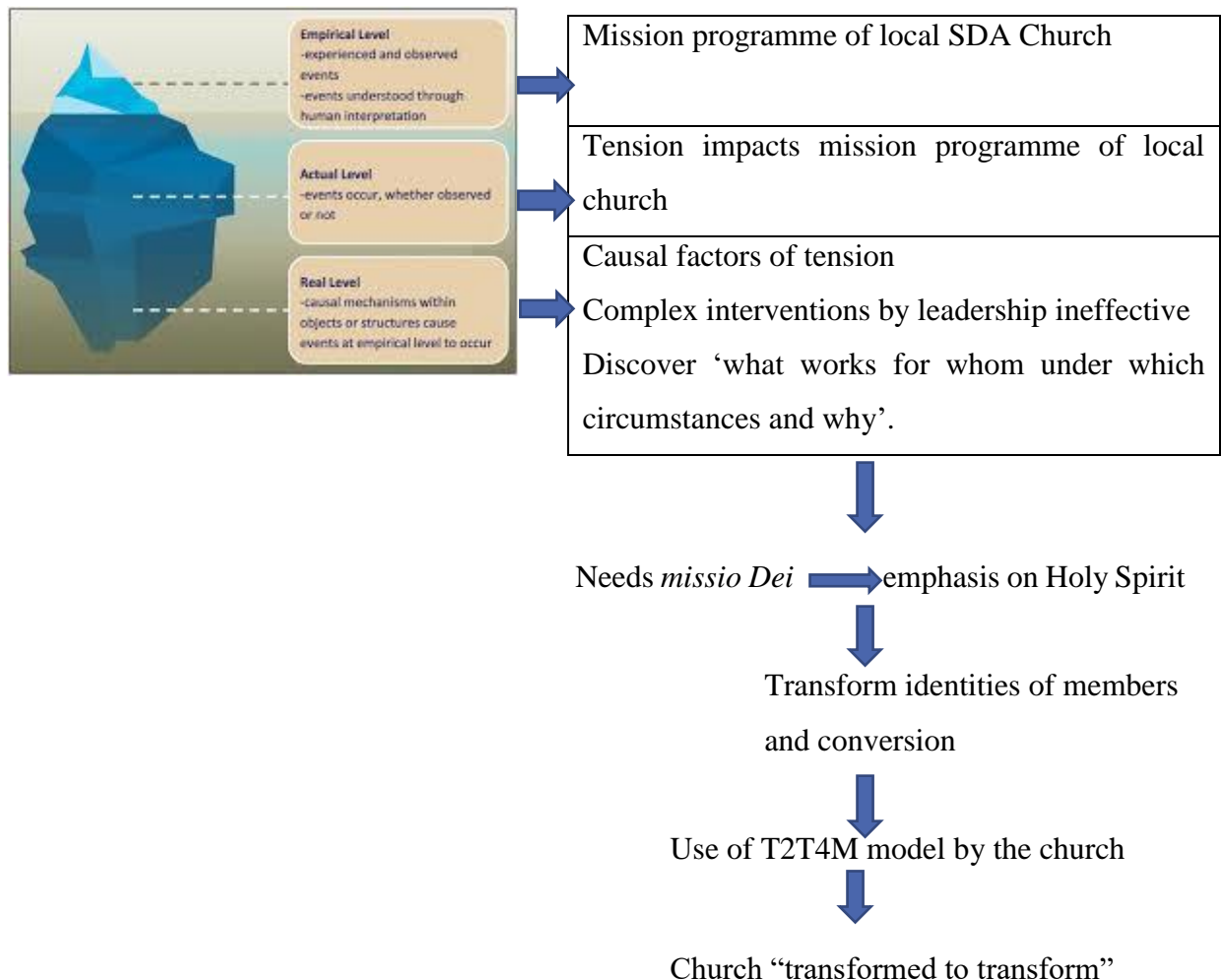


Figure 4. The interrelatedness of Christian critical realism, the *missio Dei*, and the local church

In summation then, one observes that while critical realism requires that the human factor must be considered with the divine at the ontological level, the *missio Dei* invites the human factor to participate in its mission to the world.

The model of inclusion by Law (2000) provides a practical component to the interventions done by the local church in the next section.

Law's Grace Margin Model of Inclusion

The focus shifts now to the model of Inclusion by Law (2000:xi) who makes the claim at the onset that as far as interventions are concerned, “there is a lack of resources and training in practical, theological based approaches to enabling a community to act inclusively when its boundary is challenged.” In his book, the terms insiders and outsiders are made in reference to the community at large, and not to the leaders *per se*, i.e. the community’s perspective of inclusion. This is also informed by what Simon (n.d.:2) stated about Wuthnow who highlights the following about exclusivity:

Tensions between particularity and difference, and diversity and uniformity have informed reflections on denominational and congregational responses over decades. Wuthnow (1998, 25) maintains that despite changes and diversity, rigid boundaries and exclusive identities have slightly been diminished or altered. The policies, programmes, authorities, and management structures of Christian communities often encourage exclusive cultural and religious responses because of changes and diversity.

The role of migration of foreign nationals has often been minimised. The foreign national worshippers often challenge the status quo of the local church in dealing with diversity, according to the researcher. This calls for the necessity to manage diversity so that foreign nationals can bring their religion and culture into their new worship environment. In this regard, Simon (n.d.:3) suggests that “Christian communities can address cultural pluralism in responses to diversity by situating religious pluralism in a transformative praxis – programme theory of change.” The realist philosophy language used here highlights the causal relations and outcomes, which has been explicated in previous sections of this chapter.

During his research, Law (2000:6) discovered a lack of vocabulary and clarity in the way the English language uses the word “inclusion.” He found only three synonyms for the word “inclusion,” namely: *insertion*, *addition*, and *enclosure*. All three words describe the inclusion of objects, not people. Although there are more verbs to describe inclusion, there are only five words left, namely: *embody*, *embrace*, *encompass*, *incorporate*, and *involve*. He puts language as one of the causal factors of inclusion and exclusion when he states (:6):

No wonder we are so ready to dive into the language and action of inclusion when we are faced with a group or person who is different. Our language, which is indicative of our cultural values, supplies a long list of expressions for exclusion but gives very little support for expressions of inclusion. And most expressions of inclusion are of objects, not of people.

The reason he proposes for the lack of inclusion of people is the observation that it is a fairly new concept in the English language. In juxtaposing these two terms of inclusion and exclusion, Law (2000:7) observes that another reason is that inclusion seems more complicated. For once we have rejected the others, we don't have to deal with them anymore, for exclusion:

... requires little time, money and energy. Inclusion involves a great deal of thinking and listening when we take into consideration others' experience, history, feelings, and so forth. Inclusion requires time and energy to follow up after a group or person has been physically included. It requires that everyone readjust. It requires a change. Once a group is embraced in our circle, we have to live with its members for an unspecified period of time.

The author concludes that the above-mentioned "prospect can be very unsettling" and this is the reason why we unconsciously choose exclusion time and again as a means to address differences between us. This exclusion is exacerbated when we make selective use of the Bible in order to support our exclusion of others, as Law (2000:7) postulates.

In an attempt to clarify matters in discussion of his model, Law (2000: xii) proposes his working definition of inclusion as follows:

... a discipline of extending our boundary to take into consideration another's needs, interests, experience, and perspective, which will lead to clearer understanding of ourselves and others, fuller description of the issue at hand, and possibly a newly negotiated boundary of the community to which we belong.

Although this definition is a bit long, it encapsulates the key words. However, as delineated earlier, it is not so easy to practice this in reality. The concepts in the framework and theory-driven aspects in the model denote how and why it can work conceptually and in mission practice. Attention is given to Law's (2000:43) grace margin model depicted in Figure 5 below.

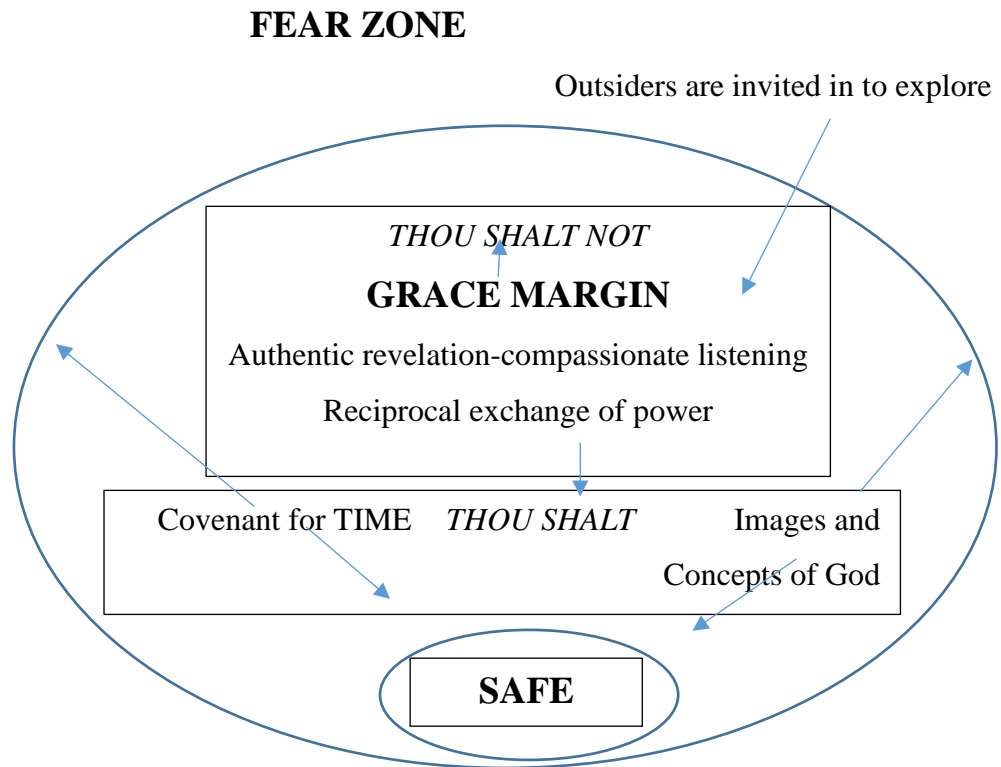


Figure 5. Inclusive Boundary Function⁴⁰

Adapted from Law (2000)

The four steps of the grace margin model are:

1. Drawing an outer parameter;
2. Revisiting the boundary of the safe zone;
3. Maintaining the grace margin;
4. Recreating the community (Law, 2000:44).

For the purpose of this study, the salient points of the model are described below. The researcher noticed the author's intentionality with the "grace margin" which is created by the distance between the "safe zone" and the "fear zone." The four steps are described further.

1) Drawing an outer parameter – the fear zone

The "outer parameter" is explained as follows:

This outer parameter is the conscious extension, even temporarily of our boundary so that we can consider another's experience and perspective. This extension of our boundary

⁴⁰ Please note there are no text boxes in Law's diagram.

allows for time for reflection and understanding issues of those who are different (Law 2000:44).

The writer continues to that the first step in drawing the outer parameter is to name the fear of the community which will inform what they will and will not do. The pulling back from the fear zone must be accompanied by the pushing out from the safe zone, he asserts:

This outer parameter will keep us safe, even as we are disoriented and confused because we have stepped out of our safe zone. It reminds us of and affirms our covenant with God through Christ where we contract a covenant for time (Law 2000:44).

The author further outlines that he has designed a process to help a community to arrive at its own covenant which he coined: “Rights, Respect and Responsibilities” (Law 2000:120-124). He is of the opinion that an inclusive community makes it a discipline to present and affirm the community covenant at each event (:44).

2) Revisiting the boundary of the safe zone

Law proposes further that there is still a need to revisit the boundary or perimeter of the safe zone:

... help the community articulate clearly and consciously the exiting safe boundary of the community. Making explicit the safe zone boundary can increase the community’s sense of security (Law 2000:44).

He argues that the community must be helped

... to learn from their history and tradition. In exploring their history, they may discover repeated patterns of exclusion of which they had been unconscious. They may identify who the gatekeepers of their community are. They may learn what has threatened their sense of security in the past (Law 2000:45).

3) Maintaining the grace margin

In detailing the third step, Law (2000:45–46) outlines the three keys to making the grace margin work:

- a) Invite all parties to leave behind their legalistic and political approaches to differences and instead focus on the needs, interests and experiences of one another;
- b) Create an environment in which there is a symmetry of authentic revelation;
- c) Invite people to listen compassionately to one another’s revelation.

The concerned group should then meet in an environment that is open for dialogue, curiosity and power-sharing, as a part of this step three, he postulates. While this environment may not

be easy to create, one needs to guard the insider-outsider binary: The insiders are those with seniority ownership and control, while the outsiders are powerless, with no ownership or knowledge of the traditions and the way things are done (Law 2000:45).

4) Recreating the community

The fourth step starts with a decision to recreate the community and ends with a new community:

... renegotiate the boundary, although this is not required. The inclusion does presume the outcome i.e. the inclusion process does not always end with the inclusion of those who challenged the boundary of the community. Sometimes the community may keep its old boundary. Even though the outsiders are still rejected, we achieve mutual understanding as to why the parties may remain separate. The parties may redefine itself with new identity and mission. Each time we emerge from the grace margin, we have the potential to become a new creation with a new understanding of our covenant in a new context.

This new creation links with the concept of “new-humanity congregations” which was discussed earlier in this chapter (Milne, 2007:14–15). Hence, the main thrust of Law’s work is to make room for grace as a part of being inclusive.

In true fashion of realist evaluation language, Law (2000) points to the ontological reality when he admits that “while this is a summary of the model, no model can truly capture the reality of how things work out in practice.” The researcher appreciated the caveat of the author as he writes about his model and utilise Christocentric phraseology (:46–47):

We must recognise that any guide we can devise is but an approximation, limited by our human capacity to understand our complex experience. The work of inclusion is not just a human endeavor. It has divine implications, because as we reveal ourselves and our communities’ experience of God to one another, we are participating in the revelation of God. Ultimately, it is Christ who is the true guide to our work of inclusion, because Christ is the gate of our community.

It is this inclusion process that can prove difficult and yet rewarding to the mechanisms done by the local SDA Church. Recognising that the local church cooperates as a part of the *missio Dei*, moves this model of inclusion beyond sentiment to a reality in missions.

Having considered the movement of people, the mingling of people, and the mechanisms by the people in the previous components, as discussed above, the focus now shifts to the mission practice of the local SDA Church.

• COMPONENT 4 – MISSION PRACTICE OF SDA CHURCH

The progression now moves from the macro structures of the movement of people (M1) and the mingling of insiders and outsiders (M2), to the micro structures of the mechanisms of the local church (M3) and the mission practice of the SDA Church (M4). The four areas which beckon for attention in this section are: transformed identities of insiders and outsiders; urban missions of SDA Church, pastoral leadership in SDA missions, and intercultural competence of SDA Church.

Transformed Identities of Insiders and Outsiders

This is a key construct of the literature review in this empirical study. The mission practice of the local SDA Church often happens at the level of its church programmes. While the worship service does not denote mission practice per se, in this case it pans out in reality when insiders and outsiders come together for worship. In other words, it is observed that the mission practice of the local SDA Church manifests itself in the joint worship event on a Saturday morning.

In the researcher's estimation, the barometer of the mission practice of the church should be exemplified in the transformed identities of both the insiders and the outsiders of the local church, difficult as this may be. One would be inclined to admit that mission in the local SDA Church is not so much focused on the proclamation of the gospel as it is on the Holy Spirit's work of transforming members' identities through the application of the gospel. The insider local SDA worship and work with the outsider foreign national SDA must together, as an integrated church or not, be pursued as mission, like a choir who sings as one.

Flanagan (in Coleman and Collins, 2004) mentions that one of the most surprising shifts in recent sociology history is the inclusion of identity issues in its deliberations. Identity refers to the one who holds together self and culture in a balance. It is therefore pivotal to consider identities linked to membership when looking at the integration of insiders and outsiders in the SDA Church. To recap, in the local SDA Church, the in-group are those who belong to the local church and have membership and even bear church office there. Conversely, the out-group is those who may have membership there but are not local. Foreign nationals are often viewed as outsiders by the local SDA Church members, even though the SDA Church regards

itself as a missionary church that diffuses the gospel to all peoples, irrespective of race, culture, or language.⁴¹

Yet, it has to be recognised that self-definitions and identities of an in-group with reference to an out-group is part of self-discovery and transformation. It forms some of the basic building blocks for a critical hermeneutics and theory building in missiology (Bosch, 1991). Transformation is then a desired outcome. A missiology that takes the Bible, theology, and social reality seriously in order to transform people and communities while the agents of mission and missiology are also transformed, is desired.

Another perspective of the transformed identities and inclusion is gleaned from the experience of a Japanese church planter, Nishioka (1998), who writes, “The problem is not that the Japanese are not open to Christianity, but rather that the culture of the churches in Japan unconsciously excludes outsiders, ‘non-Christian’ Japanese” (in Moreau, 2012:145). The problem of exclusion needs to be addressed in many churches in the South African context. Due to its importance, the insider-outsider binary will also be elaborated on in the biblical literature. The whole notion of transformed identities is central to the missiological context here, which, in the researcher’s view, is best described by Bosch (1991:420–432) as “mission as contextualization.” In other words, the focus is on the social reality and transformation thereof, and the role of mission and missiology in this regard. What will the transformation (e.g. conversion, healing, and reconciliation as outcomes, processes, and theological foundation of local SDA Church) look like in mission? For this reason, the researcher believes that the transformed identities of both insiders and outsiders are essential to the mission of the local SDA Church through the *missio Dei*. This realist approach sets out to discover the ideal circumstances for this to work.

A key facet of mission in the SDA Church is considered next.

Urban Missions of SDA Church

The global SDA Church has realised the urgent need for urban mission more than ever before; hence it was highly prioritised as the second objective of its 10 strategic objectives (Seventh-

⁴¹ Countries and Areas of the World as Recognized by the United Nations ... 237. Countries and Areas of the World in Which Seventh-day Adventist Work is Established.... 215. Languages Used in Seventh-day Adventist Publications and Oral Work.... about 974. Viewed from <http://documents.adventistarchives.org/> [Date Accessed 6 May 2016].

day Adventist Church, 2015a). This objective and stated reasons were stipulated under the overall theme of “Reach out with God,” as follows:

Because Adventists are not yet “doing the work that should have been done in these long-neglected cities” (CH 547), in which more than half of the world’s population now lives:

OBJECTIVE: To enhance Adventist outreach and presence in large urban areas worldwide.

Seventh-day Adventists worldwide are encouraged to become involved in the urban mission program of the local SDA Church and grow the membership of the church also.

Considering the arguments above, there is a subsequent issue that needs to be explored. In what way does the migration of foreign nationals into South African SDA Churches impact on its urban missions? What has been said so far about the movement of people to the local Church has impacted the mission of the local SDA Church, particularly the ones in urban areas. As a result of the migrations, is urban mission in the local SDA Church context enhanced or stifled? The current situation also presents a number of conundrums and challenges for local pastoral leadership. Notwithstanding, the local SDA Church needs to be a united missionary force and not a divided entity. This will be revealed and discussed further when the church record books of the specific congregation under investigation are examined in the grey literature, along with the empirical data obtained from the interviews and questionnaires.

As the researcher proposes a mission program, there is a need to note a distinction between Evangelism and Mission here. The author concurs with Bosch (1991/2011) who clarifies the two ways of spreading the gospel as follows: “... mission and evangelism are not synonyms, but nevertheless, indissolubly linked together and inextricably interwoven in theology and praxis” (:421). He states that “Mission includes evangelism as one of its essential dimensions” (:11). In the SDA Church at local level, “mission” and “evangelism” has been used interchangeably, and often members speak only of evangelism and less of missions (Nussbaum, 2005). More differentiation between mission and missions are explicated in Chapter 3.

Recognising that there are definitive programmes for evangelism in the local SDA Church which are sponsored and promoted by the SDA world church, this is not an attempt to debunk or devalue them. Two of these global initiatives for evangelism are: 1) the Cycle of

Evangelism⁴², and 2) TMI (Total Member Involvement).⁴³ Rather, it is more the SDA mission practice that is under a realist evaluation in this study; hence the focus on a model for mission practice at local SDA Church level.

Consequently, as a result of the growth in urban populations, the focus on urban missions has been proposed by numerous scholars such as Samaan (1990); Krause (2015); Colon and Colon (2016); Keller (2012) and Sunquist (2013). Other SDA literature also speak to aspects of an urban mission's programme, such as urban centres of influence (Hill & Thurmon, 2013). While much is offered in the literature on the need for urban missions, not all offer an updated step-by-step practical process to follow as did the McAuliffe brothers (McAuliffe & McAuliffe, 2017). There has been a positive shift to urban missions in the worldwide SDA church in terms of resources and emphasis, but the pragmatics ("nuts and bolts") encompassing all facets could be better. Having stated the aforementioned, the focus is next on the agency of SDA missions, namely, pastoral leadership in SDA Church missions.

Pastoral Leadership in SDA Church Missions

The unification of the local and foreign national SDA Church members forms part of the research questions of this study. In terms of missions, the local pastoral leadership needs to determine where the local SDA Church must place its emphasis. Is it enough to accept transfer growth of African foreign nationals as equal to missions, or has the local SDA Church absconded its mission mandate?

To what extend is the *missio Dei* the guiding principle of the practices of the missional church at work, and how will the pastoral leadership recognise it? What happens to the concepts, social and religious realities of the *missio Dei*, practices and processes of communities and organisations, as well as transformation in urban multicultural and multi-ethnic contexts where pastoral leadership is concerned? This is in view of the fact that the concept of the *missio Dei* presupposes that God is involved in mission (Keller, 2012:251):

⁴² This is a one-year program of evangelism for the local church which comprises of the five process of agriculture. The Cycle of Evangelism, which makes evangelism a lifestyle throughout the year, starting with Revival, then Training our members, then impacting communities by addressing their needs, having a reaping campaign and then nurturing new members. S.G. du Preez (ed). (2015). *Maranatha*. Southern African Union Conference of Seventh-day Adventists. Viewed from <http://adventist.org.za/wp-content/uploads/2019/03/2Q2015-maranatha-ENG-JUNE-proof.pdf>. [Date Accessed 21 May 2019].

⁴³ Seventh-day Adventist Church. (2020a). *Total member involvement*. Viewed <https://tmi.adventist.org/events> [Date Accessed 7 July 2019].

The phrase was originally coined to convey the teaching of Karl Barth about the action of God in the world ... God is active in the world, working to redeem the entire creation, and that the church's task is to participate in this mission.

In a sense, this is a Trinitarian missiology which is espoused here, and which forms the cardinal operations of God in mission. This concept of *missio Dei* is developed more in the next chapter.

The challenge for pastoral leadership is to know God's mission in the geographical region to which he or she has been assigned to serve God's creation and His church. If not considered carefully, these two concepts – mission and church – can become conflicting and not convincing to the pastoral leadership.

Furthermore, in the researcher's view, pastoral leadership must have the transformation of identities – of both insiders and outsiders – as part of its ministry and ultimate goal. The purpose of reflecting on pastoral leadership here is to consider the two ends of the spectrum: Is the mission practice of the church through transfer growth or missional work?

In moving out to the community, does the local church bring diffusion or confusion of the gospel? Unless *missio Dei* is correctly understood by the local pastor, there could be a misalignment of the agency of mission at local church level.

According to an article in *Adventist World*, there are occurrences of “reverse mission” where African foreign national SDA's are sharing the gospel with people in Europe (Wogu, 2016). Wogu adds that Euro-Ghanaian Adventists (people who became Adventist through the work of European missionaries) are taking the gospel back to an increasingly secularised Europe. According to the article, African immigrants are part of a recent phenomenon called “reverse mission.” In the researcher's view, more occurrences of this phenomenon will start taking place in South African churches in the near future.

The SDA Church practice of mission is worth reflecting upon for pastoral leadership. The following considerations need to occupy the pastor's mind and methodology for mission practice at local SDA Church level. Is the focus of mission ecclesiocentric – where the church and church membership are the opening doors to salvation? (Bosch, 1991/2011). Or is the

mission Christocentric – where Christ and being Christian are the doors to salvation?⁴⁴ Or is the focus of mission theocentric – where God is the way to salvation? (This notion compares with the plurality of religions). The SDA Church often theorises about knowing Christ first and Christ being the only door to salvation – and is in this regard, Christocentric. Contrastingly, in practise, the Church often emphasises that there is no entrance to heaven without belonging to the faith community of Adventists through church membership – and is in this sense, ecclesiocentric. This informs the modalities of the mission of the SDA Church, as the researcher sees it. More is to be articulated about this part of the *missio Dei* in the next chapter.

A noteworthy aspect of the earlier mentioned conceptual framework diagram is that the outside components influencing the church fit the macro level, i.e. the world at large. Similarly, the inside components influencing the church affect the micro levels. In other words, macro level events impact the micro levels of the church, but then another cycle is formed where the local church reaches the world with the Gospel through missions.

“The relevancy of missiology to sociology is marked by the fact that missions above all else are deliberate attempts to bring about change, specifically religious change,” asserts Montgomery (1999:15). Correspondingly, missionaries should be considered “change agents,” particularly of identities. This will also apply to the local church pastor who has to navigate the congregation’s relationships with the help of the Holy Spirit. A paradigm shift may be necessary in the local SDA Church from where mission is often seen as a department or programme, to where the church exists because of mission (Keller, 2012:251).

Intercultural Competence of SDA Church

Intercultural competence necessitates in a multicultural church set-up, as mentioned earlier (Van Opstal, 2016). Accordingly, Lustig and Koester (2010:81) claim that those who want to be interculturally competent must have:

- A commitment both to learning about other cultures and to understanding of my own;
- A willingness to explore various cultural experiences without prejudgement;
- An ability to behave appropriately and effectively with culturally different others without invoking prejudiced and stereotyped assumptions;

⁴⁴ Compare ‘religious pluralism’ in the book: *No Other Name? A Critical Survey of Christian Attitudes Toward the World Religions* by Paul Knitter (1985).

- and to learn tolerance for ambiguity.

This is not necessarily only for a faith community, but due to diverse cultural backgrounds and the lack of skills, it may be difficult to apply. Consequently, the researcher therefore sees them more as outcomes in the relational sense where insiders and outsiders meet in a safe space, such as a church.

Furthermore, Appollis (2015) postulates that there are factors that cause cultural intolerance. Thus, in the milieu of multicultural churches, one should aim to convert those who are still culturally incompetent and thereby inculcate intercultural competence. When dealing with insiders or outsiders, a multicultural minister may be confronted with an array of problems in intercultural communication and encounters. The most notable ones are: assuming similarity instead of difference, non-verbal misinterpretation, language, ethnocentrism, stereotypes, prejudice, discrimination, and racism (:32–42). A full exposition of these tensions will be provided in Chapter 6 as part of the recommendations of this study.

Admittedly, Keller (2012) writes about how the church should engage the culture, especially in view of the fact that globalisation and urbanisation are becoming a part of the Christian landscape in a postmodern era. He makes some salient points worth reflecting on when considering the church's role in urban missions with the desired outcome of transformed identities:

Center Church ministry is neither undercontextualized nor overcontextualized to the city and the culture. Because the city has potential for both human flourishing and human idolatry, we minister with balance, using the gospel to both appreciate and challenge the culture to be in accord with God's truth (2012:246–247).

The key tenets of Keller's (2012:246–247) theory of urban mission that is particularly useful for the SDA Church are:

- “Be informed and shaped by all of Scripture all of the time – the parts that are offensive to our personal and cultural sensibilities, as well as those that are more plausible and energising to us.
- Actively engage the city or culture, while avoiding cultural captivity in all its forms.
- Drill (affirm culture) and blast (confront culture) when you preach and teach.
- Live as both residents and foreigners in this world.

- Take a view of cultural engagement that is informed by the whole of the biblical storyline so that is neither too pessimistic nor too optimistic of cultural change and so that it affirms the presence of both common grace and pervasive sin in every culture.
- Realise that your preferred model for relating the church to culture is the product of external forces (theological commitments) and internal forces (temperament and spiritual gifts).”

From repeated personal observations it became evident that SDA Church members are not interculturally competent, and the resultant outcomes have become less desirous and an indictment to the Gospel of Jesus Christ. The irony is that the global SDA Church believes in unity in diversity, yet at the local church level it plays out differently as racial and cultural identities clash, often leading to exclusion of foreign nationals, at least in some churches. The empirical research and data analysis of Chapters 4 and 5 will elucidate this further.

A look at a transformational theory is encapsulated in the next section.

Staci Haines Theory of Generative Somatics

After dealing with a smorgasbord of transformational theories, the researcher realised that there is a plethora of theories of transformation. That stands to reason because almost every field or discipline has change or transformation as a part of its institution, whether organisationally or anecdotally.

In an attempt to articulate the best social change theory, this research elevated the work of Puja Mondal on “The top 5 theories of Social Change.”⁴⁵ Unfortunately, the researcher disagrees with much of the evolutionary change that is often advocated in these theories. As a creationist who believes in a literal 6-day Creation week, and not an evolutionist, the researcher discarded most of those theories on that basis.⁴⁶

⁴⁵ The five theories of social change are as follows: 1. Evolutionary Theory 2. Cyclical Theory 3. Economic (Mandan) Theory of Social Change 4. Conflict Theory 5. Technological Theory. Viewed from <http://www.yourarticlelibrary.com/sociology/top-5-theories-of-social-change-explained/35124> [Date Accessed 28 March 2019.]

⁴⁶ Creation 6. God has revealed in Scripture the authentic and historical account of His creative activity. He created the universe, and in a recent six-day creation the Lord made “the heavens and the earth, the sea, and all that is in them” and rested on the seventh day. Thus He established the Sabbath as a perpetual memorial of the work He performed and completed during six literal days that together with the Sabbath constituted the same unit of time that we call a week today. The first man and woman were made in the image of God as the crowning work of Creation, given dominion over the world, and charged with responsibility to care for it. When the world was finished it was “very good,” declaring the glory of God. (Gen. 1-2; 5; 11; Exod. 20:8-11; Ps. 19:1-6; 33:6,

Next, the change theory as enunciated by Thomas Kuhn on paradigm shifts was considered. Although he described paradigms shifts in the sciences, it is Bosch (1991/2011) who connects it well to theology and missiology. The key point which the researcher gleans from Bosch's observation of Kuhn's paradigm shift is that one may still hold onto an old paradigm before fully releasing it for the new paradigm.

For the purpose of this study, there is some resonance with the theory of generative somatics⁴⁷, which is essentially a theory of personal and social transformation endorsed by Staci Haines, a senior leader at the Strozzi Institute. Haines (2012) gives a candid and detailed description of the term "somatics" as follows:

Somatics is a path, a methodology, a change theory, by which we can embody transformation, individually and collectively. Embodied transformation is foundational change that shows in our actions, ways of being, relating, and perceiving. It is transformation that sustains over time.⁴⁸

After explaining its rationale for existence, this theory is described in a verbocious style as follows:

Generative somatics believes personal and systemic transformation are interdependent and inseparable. If we are going to accomplish radical social change, then we must change how we are. By themselves personal transformation work, spiritual development practice, organizing, advocacy and policy work will not change the multiple causes and expressions of injustice. None of these alone can transform the individual and collective systems of oppression and privilege people have embodied. The new shape of individuals, communities, organizations, institutions and social norms needs to emerge from an analysis and practice deeply rooted in political ideologies of liberation and transformation.⁴⁹

Many of us in the social and environmental justice movements are exploring this interface of personal and systemic change and have observed that a transformative path and ideology are necessary. The researcher does not subscribe to the marriage of liberation and transformation

9; 104; Isa. 45:12, 18; Acts 17:24; Col. 1:16; Heb. 1:2; 11:3; Rev. 10:6; 14:7.) Seventh-day Adventist Church. (2015c). 28 Fundamental Beliefs. Viewed from https://szu.adventist.org/wp-content/uploads/2016/04/28_Beliefs.pdf [Date Accessed 7 July 2019].

47 Generative Somatics. (n.d.). Viewed from <http://www.generative-somatics.org/content/theory-personal-social-transformation> [Date Accessed 29 March 2019]

48 Strozzi Institute. (2012). Somatic Transformation – Strozzi Somatics [YouTube video]. Viewed from https://www.youtube.com/watch?v=Y2MD5v4_Pxw [Date Accessed 8 April 2019]

49 Strozzi Institute. (2012). Somatic Transformation – Strozzi Somatics [YouTube video]. Viewed from https://www.youtube.com/watch?v=Y2MD5v4_Pxw [Date Accessed 8 April 2019]

in the same sense as advocated above. The same video clip elucidates the theory further about how they view change, again in terms of liberation:

We see the intersection of a systemic analysis, organizing work, movement building, self-cultivation, and deep personal and collective healing as the needed components to addressing the root causes of injustice, creating systemic change and developing practiced norms of liberation and sustainability.⁵⁰

While the researcher does not subscribe fully to the overemphasis of liberation theology and to the work of the “self,” much of what they say next is worth considering in the bigger scheme of things. In view of South African political history at this time, where land grabs and national and provincial elections are in the headlines, some of their tenets of ideology may offer some panacea to the nation, depending on the context of such groups. There is also much similarity with the realist evaluation language where the role of context is vital in the CMO configuration.

Further, this same theory of generative somatics sets out its future of the next ten years with the aim of strengthening the left. This theory defines transformation as multifaceted and multi-layered and places a value on systemic and individual change.

We define transformation as methodologies, practices and processes that create systemic and lasting change in individuals, organizations, and communities. The change is noticeable, increases choice, lessens reactivity, spurs new actions, creates more emotional well-being, increases trust, informs innovations in strategy, etc. Transformation is not just an exercise that has one feel themselves more deeply or gives a new insight. Transformation involves a process and method, is practiced over time, and results in alterative reactions in difficult situations.⁵¹

The researcher sensed that somatics moves from theory to practice, and from the individual level to the corporate level.

A politicized somatic theory understands the need for deep personal transformation, aligned with libratory community/collective practices, connected to transformative systemic change. One is inseparable from the next, and each should serve the other. We need all three to generate strong and grounded strategy, to build compelling alternatives and to mend the deep impact of oppression and violence. We need all three to build

⁵⁰ Strozzi Institute. (2012). Somatic Transformation – Strozzi Somatics [YouTube video]. Viewed from https://www.youtube.com/watch?v=Y2MD5v4_Pxw [Date Accessed 8 April 2019]

⁵¹ Strozzi Institute. (2012). Somatic Transformation – Strozzi Somatics [YouTube video]. Viewed from https://www.youtube.com/watch?v=Y2MD5v4_Pxw [Date Accessed 8 April 2019]

collective power that has wisdom and to act and organize in accordance with liberatory values.⁵²

This discussion is summarised in an online presentation made by Staci Haines about the three central components of social transformation mentioned above.⁵³ The point she is making is “we are not just part of an individual soma, but part of a collective soma.” The interplay between the individual and his or her world is highlighted again here. While there are some more considerations to make on this theory, this description will suffice for our purpose of this chapter. There is a shift now to the biblical literature as part of the literature review.

2.2.2.2 Biblical literature

This section deals with three themes emanating from the biblical literature that are pertinent to this study, namely: *inclusivity–exclusivity continuum in the Bible*; *biblical insider–outsider faith aspect*; and *the Ephesian model for urban mission*.

In this regard, one needs to pay attention to biblical hermeneutics, which is defined as the way we understand and approach the Scriptures. In this regard, the SDA Church employs the historical-grammatical method of biblical interpretation (Smith, 2008:170), which is understood as follows:

- *Sola Scriptura* (The Bible and the Bible alone)
- Taking Scripture at face value, i.e. taking the Bible literally
- The Bible interprets itself
- *Sola Tota* (All of the Bible including Old and New Testaments)

Acknowledging the division in the ranks of the universal church and the local SDA Church on the use of the higher-critical method, the researcher is convinced by SDA scholars such as Johnson and Richardson (in the SDA Bible Dictionary) that the grammatical-historical method is still the best method for our church. This method speaks of the profundity of the Bible which is both inspired and interpreted by the Holy Spirit (2 Pet 1: 20–21). This is also summarised by Johnson in a nine-point essay in *Ministry* (1999). It is further corroborated by the father-

⁵² A more in-depth explanation of ‘somatics’ is given on the same website: Generative Somatics. 2010/2014. Generative somatics: somatics & trauma course. Viewed from <https://generativesomatics.org/wp-content/uploads/2019/10/Copy-of-What-is-a-politicized-somatics.pdf>

⁵³ Strozzi Institute. (2012). Somatic Transformation – Strozzi Somatics [YouTube video]. Viewed from https://www.youtube.com/watch?v=Y2MD5v4_Pxw [Date Accessed 8 April 2019]

son writers of the SDA Bible Study Guide, Hasel and Hasel (2nd quarter 2020:220),⁵⁴ when they wrote: “...the Protestant Reformers emphasized the importance of a grammatical-historical interpretation of the Bible, which took seriously the grammar and the literal meaning of the biblical text.”

Upon careful reading of the Bible, it is evident that the insider–outsider motif can be understood in at least two ways in the meta-narrative of the Bible. There is the inclusivity-exclusivity continuum in which Israel is seen as the inclusive people of God and that other surrounding nations are the excluded outsiders. There is also the faith aspect, which is built or broken when the insider and the outsider have a relationship, albeit outside the desired will of God. A third focus is on the Ephesian model of missions as there are numerous points for consideration missiologically.

While many other approaches can be demarcated here, in this section of the literature review these three approaches are considered for their relevance to the local–foreign national polarisation at local SDA Church level.

Inclusivity–Exclusivity Continuum in the Bible

The work of Spina (2005) in *The Faith of the Outsider: Exclusion and Inclusion in the Biblical Story* is invaluable in this regard, as he outlines a study on the faith of outsiders in the Bible. Seeking to illuminate the difficult passages in the Bible that deals with this tension, he describes each story in meticulous detail. This is also noted by scores of others, for example:

By most appearances, the Bible tells the story of insiders. Both the Old Testament and New Testament recount the tales of a group of specially favored people elected by God to receive providential blessings if they will follow God's teachings. Yet as Spina points out in what is unfortunately a pedantic and unconvincing book, the Bible also includes the stories of outsiders who teach this community of insiders about faith in God. Not all of the outsiders he discusses are foreigners, for Esau, Tamar (by marriage) and Achan are insiders whose acts bestow outsider status upon them, but whose stories teach insiders valuable lessons about God's work in the world. Ruth, Rahab (the Canaanite prostitute who helped Joshua conquer Jericho) and the woman at the well in the Gospel of John are true outsiders—that is, not Israelites—who provide lessons in faith. For example, Rahab offers a model of trust in God that can teach insiders about God's all-embracing love. Despite the book's excellent premise, Spina's superficial reflections offer few interesting insights, and he fails to provide any clear arguments about why and how the outsiders have an impact on the insiders.⁵⁵

⁵⁴ Seventh-day Adventist World Church. (2020). *Adult Bible Study Guide*. Viewed from <https://absg.adventist.org/current-quarter> [Date Accessed 2 June 2020].

⁵⁵ Publishers Weekly. (2005). *The faith of the outsider: Inclusion in the biblical story* by Frank A. Spina (Grand Rapids, Cambridge: Wm. B. Eerdmans Publishing Co, 2005)

Another reviewer looks at his biblical motif in this way:

An insightful book that probes a much-neglected aspect of biblical theology – the pivotal role played by various outsiders in both the Hebrew Bible and the New Testament ... Spina is to be lauded for bringing some of the Bible's richest theological reflections on inclusion and exclusion to a wider audience.⁵⁶

This book offers a probing, insightful look at the “outsider” motif running through the Bible. The biblical story about God's covenant with “insiders” – with Israel as the chosen people – is scandalous in today's cultural climate of inclusivity. But, as Frank Anthony Spina shows, God's “exclusive” election actually has an “inclusive” purpose.

Looking carefully at the biblical narrative, Spina highlights in bold relief seven remarkable stories that treat non-elect people positively and, even more, as strategically important participants in God's plan of salvation. The stories of Esau, Tamar, Rahab, Naaman, Jonah, Ruth, and the woman at the well come alive in new ways as Spina discusses and examines them from an outsider–insider point of view (Joel S. Kaminsky, n.d.).

The researcher was challenged afresh by Andrea K. Di Giovanni to see Scripture in a fresh approach: “*Faith of the Outsider* encourages Christian readers to approach Scriptures from a new perspective and they will benefit from a non-typological experience of the Hebrew Bible.”⁵⁷ One useful criticism of this sub-theme by the same author, Giovanni, is noteworthy here:

Despite his attention to the nuances of the text, however, Spina does not entertain the notion that the dichotomy—insiders versus outsiders of Israel—may itself need to be nuanced. According to Spina, outsiders (for example, the Canaanites), are always second-rate citizens and it is only when they begin to act in an Israelite manner (for example, through a confession of faith), that they warrant being viewed as Israelite (p. 63). The danger is that readers may understand non-Israelites as merely puppets of God, useful only in order to preserve the line of promise. Spina himself falls into this when he says of Tamar (who does not make a confession of faith, but instead, through her sexual wiles,

[Book Review]. Viewed from https://www.amazon.com/dp/0802828647?encoding=UTF8&isInIframe=0&n=283155&ref=dp_proddesc_0&s=books&showDetailProductDesc=1#product-description_feature_div [Date Accessed 18 Feb 2016].

⁵⁶ Joel S. Kaminsky. (n.d.). *The faith of the outsider: Inclusion in the biblical story* by Frank A. Spina (Grand Rapids, Cambridge: Wm. B. Eerdmans Publishing Co, 2005)

[Book Review]. Viewed from https://www.amazon.com/dp/0802828647?encoding=UTF8&isInIframe=0&n=283155&ref=dp_proddesc_0&s=books&showDetailProductDesc=1#product-description_feature_div [Date Accessed 18 Feb 2016].

⁵⁷Andrea K. Di Giovanni. (n.d.). *The faith of the outsider: Inclusion in the biblical story* by Frank A. Spina (Grand Rapids, Cambridge: Wm. B. Eerdmans Publishing Co, 2005). [Book Review]. Viewed from <https://journals.library.ualberta.ca/jhs/index.php/jhs/article/view/5731/4784> [Date Accessed 24 Nov 2019].

ends up ensuring both the eventual birth of David, and later Jesus), ‘God *used* her to ensure that the insiders and their mission had a future’ (p. 51, italics mine). This seems to place Spina within the same patriarchal systems that he accuses Judah of supporting (p. 39–41). The notion of using one person or group to fulfill the eschatological goal of another is precisely the criticism that Jews have levied at Christians for centuries. More critical discussion is needed to explain how the Hebrew Bible is, itself, an ideological collection of texts that often does not accurately portray the culture and value of other nations.

Even though Spina was not out to cover this aspect, which is intimated by the reviewer as well, there is some validity to the argument made. In the researcher’s view, Spina draws attention to the inclusion-exclusion principle from another angle, namely, from the good side of the outsider. This is significant because God shows us how the outsider of the biblical times can teach us today how to deal with similar relational issues in different contexts, embalmed with the same journey of boundary crossings.

Supporting the argument in favour of “the stranger” or “the other,” Nagy (2009:253) writes about the love for the neighbour as expressed in the “so-called migration passages” of Lev 19:33–34; Matt 25:31–45; Deut 6:5; Lev 19:18; and Lu 10:27. The Great Commandment is expressed in both Testaments here. She appeals for a revisiting of the theology-migration encounter and calls for a deconstruction because of “superficiality and inequality.” The researcher’s response to her urging for one to “move away from the vocabulary of stranger, immigrant, alien, refugee, local, guest and other labels” (:254) is commending, yet difficult to achieve in a world of stereotypes and binaries. Notwithstanding, he regards it as a good practical starting point in wanting to do missions as a part of the *missio Dei*. There is another biblical meta-story worth reflecting upon in the next section.

Biblical Insider–Outsider Faith Aspect

There is also an identity construction of the in- and out-groups in the Bible. References, such as the books of Numbers and Deuteronomy (NASB), reveal a theological and social context of the two groups and their influence on each other. In most cases, the in-group, namely, the Hebrews from Israel, are warned not to socialise with members of the out-groups, namely, the surrounding nations, and later, the Gentiles in the New Testament writings. This was partly due to the transformation of the identities of the in-group by the surrounding nations who did not worship Yahweh (outgroup). However, some exceptions are made regarding the relationship between Israel and her neighbours, as mentioned in the book of Deuteronomy.

Additionally, Punt (2014:8–104) makes a useful contribution to the insider-outsider aspect through the use of Paul’s writings in Scripture and the negotiations about identity in the book of Galatians. He purports that,

The letter, from Paul’s perspective, is testimony to fierce contestation of identity and finds him engaged in describing, defining and scripting insiders and outsiders in and around the community. In his efforts to argue for a certain identity, Paul not only enlisted the Scriptures of Israel but also availed himself of frameworks reminiscent of contemporary socio-political notions, and of imperial posturing in particular.

While Punt’s contribution is more about identity in Galatians and the Roman imperial context, it also speaks to the insider-outsider continuum in the Bible, which is determined by identity. The consideration of “the Other,” which Parker (2004), Volf (1996), and Van Opstal (2016) propagate, is also noted by Punt (2014:86) below:

In short, it does not imply that the Other was unimportant to ancient identity negotiations. It does mean, though, that the Other was appropriated not only in opposition. Others and their traditions were not only challenged or vilified but also taken up and retooled.

In the same article, Punt (2014:86) observes that:

Paul’s language about the Others was less than favourable (‘slave children’), and his rhetorical strategy sharply pointed, challenging and even decrying their tradition *and* position, and his negotiation of identity included binaries more complex than mere contrasts.

Accordingly, the reader is to take note of, “The intricate web of relations within which Paul appropriated existing identities and retooled them for further use in Galatians should be understood in this social setting” (p. 86). In the researcher’s view, Punt’s article adds value to the insider-outsider continuum indicated in the Bible, as he shows Paul’s using of Abraham as the interlocutor in this identity search for “the Other” in the book of Galatians.

It is also evident that there is an insider-outsider meta-narrative in the biblical literature. In the researcher’s view, the Bible portrays the outsider from at least two perspectives in a faith development perspective, namely:

- 1) The outsider builds the faith of the insider;
- 2) The outsider breaks the faith of the insider.

This is an outsider-insider view of Bible accounts and stories. Though these two categories are not always so distinct in the meta-narrative of the Bible, it does provide one with an approach to see the interrelatedness of the outsider and the insider in the context of the local SDA Church, that is, the socio-missio approach. There are also lessons to be learned for those who regard “the Other” as a stranger and an outsider in the local church context. Each of these biblical narratives underscore the social science of transformed identities, and this could also be evident in the local SDA Church context, which will be reflected on in the empirical study later on.

A classic example of where the outsider builds the faith of the insider is in the story of Peter, the Jew, and Cornelius, the Roman (referenced in Acts 10). The narrative is expounded in a sermon which can be found in Appendix 7.

Reviewing this opposite account of faith-experiences in the Bible explains why God made a distinction between the insider and the outsider. There are many such accounts in the biblical meta-narrative where this experience is repeatedly played out in Israel’s history with the same disastrous results – judgment for the disobedient insider.

A good example of where the outsiders break the faith of the insiders can be read in the story of the governor Nehemiah and mixed marriages between the insider Israelites and the outsider nations. The account in Chapter 13 is where the principle of separation plays out during the reforms of Nehemiah with an emphasis on the areas of tithes and offerings, worship, Sabbath-keeping, and mixed marriages. In particular, mixed marriages with the outsider nations were addressed and the guilty insider Israelites had to send their non-Jewish wives and children away. This clear-cut cessation of marital contract has to be understood in the context of the covenantal terms and the spiritual transformation brought about by the leadership of the people at that time. This is after recognising that the outsider can break the faith of the insider, with King Solomon quoted as an example (Nehemiah 13:26–27) (Dybdahl, 2010:611).

The identities of the insiders, outsiders, or both, are transformed either positively or negatively. What may be difficult to grasp from the biblical literature is the observation that God does not show that the insider was always better and superior to the exclusion of the outsider. What is evident is that God favoured the insider, but not always to the exclusion of the outsider. Hence, in the local SDA Church, who is to determine whether the faith of the insiders – members – is

better and superior to the faith of the outsider – foreign national SDA? Moreover, the group that enhances the mission practice of the local SDA Church will be revealed in the empirical study.

Further, it was clear that the wall of separation between Jew and Gentile had to fall⁵⁸; hence “the door of faith would soon be opened to the Gentiles also” (Bosch, 1991:20). The critical realist perspective of CMO (de Souza, 2013) is relevant here.

The Ephesian Model for Urban Mission

Biblical commentators, such as the NASB Study Bible team, underscore the importance of Ephesus, citing it as the most important city in Western Asia Minor (now Turkey) due to its intersection of major trade routes. The city became a hub of commercial activity and it boasted a pagan temple. Paul may have written this letter to the church in Ephesus while he was in prison at Rome around AD. 60. What gives it prominence and significance to this study is that “Paul made Ephesus a center for evangelism for about three years” (Barker, 1999:1716–1717; Hawthorne, Martin & Reid, 1993).

The authors (McAuliffe & McAuliffe, 2017) see this approach to urban ministry of the Apostle Paul at the Ephesus church in the Bible, as the ideal biblical framework for urban Mission (p. 11). Similar ideas for urban missions are advocated by Sunquist (2013) and Milne (2007). The former (Sunquist, 2013:363–369) moots eight urban mission issues which should be followed by those involved in urban missions. While all eight issues are obligatory, there are three which resonates strongly with McAuliffe and McAuliffe (2017). These are: 1) view reconciliation as a priority, and 2) recognise the importance of evangelising migrants and transients, such as the fatherless, the widows, and the foreigners (Deut 10:18–19), and 3), and navigate the web of urban needs, which includes church planting.⁵⁹ The second issue of evangelising migrants and

⁵⁸ Compare this to the context of Higher Education in South Africa where #FeesMustFall.

⁵⁹ Outline for Urban Missional Engagement – Sunquist (2013:364):

Navigate the web of interrelated needs;

Understand the need to reach the extremes of society;

View reconciliation as priority;

Understand the church as the first and last hope for the city;

Seek harmony between large churches and small Christian fellowships;

Recognize the need to uncover immoral and unethical activities;

Understand the purpose of buildings;

Recognize the importance of evangelizing migrants and transients

transients also feature in the ten objectives of the SDA global church model of missions called “REACH OUT.”⁶⁰

Further justification for using the apostle Paul’s letter to the church in Ephesus as a model, rest with the points made by Sunquist (2013:150): the universality of the Christian gospel and the equality of all believers. He maintains that the whole epistle is built around the temple, wherein the temple in Jerusalem is juxtaposed with the temple dedicated to its patron goddess, Artemis (Greeks) or Diana (Romans). Following through on the insider – outsider theme of this study, another rationalisation for its use is that “the epistle allows for no Jewish-Gentile division. A new dividing line is being emphasized. Paul divides all mankind into two classes: those ‘in Christ’ and those ‘not in Christ.’ This becomes his wall of partition” (:150-151). The Ephesian Church therefore serves as a good example of how to deal with inclusivity within the context of a multicultural church. Two key concepts which are conducive for this study, are “the concepts of unity and equality of all who are in Christ permeate the whole epistle” (:151). This speaks of a relevance one cannot overlook in search of recommendations for the local SDA Church in mission.

Accordingly, Milne (2007:13–24) lays claim on “a new-humanity” congregation referred to earlier. He proposed that Paul “in his letter to the Ephesians ... claims that Christians are a new kind of people, forming a new kind and quality of community – a new humanity in Christ (Eph 2:15) was prior to Christ’s coming when ‘the prospects for community between Jew and Gentiles were bleak in the extreme. In Hendriksen’s succinct phrase of Ephesians 2:12, the Gentiles ‘B.C.’ were ‘Christless, friendless, stateless, hopeless and Godless.’” That religious divide had to be overcome, and was done only by Christ coming into no-man’s land, according to Andrew Walls (in Milne 2007:23). From here, a third race called “a new humanity” was formed, which was neither Jew nor Gentile but both. It is this further appeal for a transformation and reconciliation that made me to include the “Ephesian movement” as a model for our local SDA Church and a paradigm for the church and world today. Here, the researcher concurs with the author on the following appeal to the calling of every local church:

To be faithful to its New Testament roots, is amongst other things, to be a community of reconciliation in which all the primary divisions and polarities of its surrounding culture are confronted and find resolution under the gracious reign of the Lord Jesus Christ (:24).

⁶⁰ Seventh-day Adventist Church. (2020b). Office of the Archives, Statistics, and Research. *World Strategic Plan*. Viewed from <https://www.adventistresearch.org/strategic-plan> [Accessed 3 July 2019]

It is that confrontation that one so easily runs from, which must be addressed. David Augsburg (2009) calls it “Carefronting,” i.e. caring enough to confront, as an essential ingredient in Christian peace-making. The researcher subscribes to the above-mentioned ideas fully as this biblical model is applicable to the local SDA Church under study.

The Ephesus model designed by the McAuliffe brothers consists of five mission structures,⁶¹ namely: 1) The advancement placement team (AP); 2) the leadership team (LP); 3) the discipleship group (DG); 4) urban centres of influence; and 5) starting a new church (2017:153-155). These authors outline the Apostle Paul’s mission structure as a model to build a mission programme, which can prove very useful to the pastoral leadership in SDA mission.

The literature review is summed up in the next part of this chapter.

2.3 Evaluation of the Literature

As far as the academic literature is concerned, much has been written on the key constructs of the literature review. Sometimes it was a challenge to keep up with all the popular literature and events that were taking place simultaneously; for example, the migration crisis in Europe in 2019 and the xenophobic attacks in South Africa in 2019.⁶² However, there is sufficient academic literature on the subject.

There is much written on the themes in the disciplines of missiology, the social sciences, and theology; however, there appeared to be sparsity of literature on how the SDA Church has used these various resources. Nevertheless, the researcher found the SDA Church literature useful, except for a lack of models relevant to the South African church context.

⁶¹ Updates on how this model is used can be viewed at www.simplicityoutreach.org

⁶² E. Alexander and K. Wipfler. (2019). ‘WATCH | Police battle refugees during eviction of protesters in Cape Town,’ *Times Live*, 30 October. Viewed from <https://www.timeslive.co.za/news/south-africa/2019-10-30-police-battle-refugees-during-eviction-of-protesters-in-cape-town-city/> [Date Accessed 31 Oct 2019].

Protests turn violent in Cape Town
Wednesday 30 October 2019

CAPE TOWN - A three-week sit-in escalated on Wednesday when Cape Town Metro Police arrested multiple foreign nationals, demanding the UNHCR remove them from South Africa for their own safety.

The Cape Town UN High Commission for Refugees (UNHCR) has been the site of an extended sit-in staged by hundreds of refugees. Viewed from <https://www.enca.com/news/protests-turn-violent-cape-town-1> [Date Accessed 31 Oct 2019]

Due to the vast amount of material dealing with the meta-narratives in the Bible, one had to be very discerning where to focus one's attention and what to incorporate in order to remain within the scope of this study. Therefore, the researcher's narrowed focus of a limited section of the biblical literature, as it was more than enough to understand the research topic.

The researcher did not discover any flaws in the literature. He did, however, find a gap in the literature on how to integrate foreign SDA national members into local churches in the Western Cape region, and a lack of guidelines on how to go about doing this. There were also limited resources that merged the two related fields of missiology and sociology, and no existing studies on insider-outsider tensions in the SDA Church in South Africa, at least not in the last ten years.

2.4 Conclusion

This chapter outlined the conceptual and the literary framework of this study, which comprised three parts. In the first part, the academic literature focused on the four main components, namely: (1) the movement of people; (2) the mingling of people; (3) the mechanisms by church people; and (4) the mission practice of the local SDA Church. In the second part, the biblical literature dealt with three motifs, viz. the inclusivity–exclusivity continuum in the Bible, and the insider-outsider faith aspect; and the Ephesus model of missions.

In essence, this literature review dealt with the transformation of identity issues of in-groups and out-groups from a literary and an empirical study. This translated into a literature review that combined the researcher's personal experience, the local SDA Church experience, the literature review, and the biblical text into a realist evaluation (Pawson & Tilley, 2004).

Hence, the conceptual framework was informed by theological and missiological research on congregations (mission and ministry) with “multiculturalism,” on the one hand, and sociological perspectives of congregations (mission and ministry) and “multiculturalism,” on the other hand.

The research area can best be described as follows: Individual and group “Black” African migrants and South Africans; SDA congregations and integration in contexts of urban multi-ethnic, multicultural, and multi-racial faith groups and communities. The key concepts and

how they connect was outlined in the literature review. The next chapter will look at missiological and theological emphasis brought about by the *missio Dei* in relation to the transformed identities of insiders and outsiders in the local SDA Church.

CHAPTER 3

MISSIO DEI AND TRANSFORMED IDENTITIES AS THEOLOGY OF MISSION⁶³

3.1 Introduction

The previous chapter addressed the four M's, namely: the movement of people, mingling of people, mechanisms by church people, and mission practice of the SDA Church. This is augmented by and conducive to the discussion about a theology of mission here.

This chapter sketches the theological and the missiological significance of this dissertation. It delineates the concept of *missio Dei* and its connection to the transformed identities of SDA Church members. While one does not want to get lost in the etymology of the three words – *missio Dei*, mission, and missions – it is necessary here to explain the distinction between these three concepts. The diagram at the end of the chapter summarises the discussion. Further, the adapted understanding of *missio Dei* is discussed and focus is given to the work of the Holy Spirit as the key component of the *missio Dei*. The mission of the church is identified through using Christ's method of ministry (White, 1905).

This chapter is lengthy due to some of the pragmatic aspects (steps and processes), diagrams, and the technical aspects of Christ's method which is designed for a seminar presentation. In brief, the content, methods, and practices of mission is linked to identity and transformation in this missiological study, starting with a discussion on *missio Dei*.

3.2 Missio Dei

Missio Dei is the Latin phrase for “the sending of God” (Moreau, Corwin & McGee, 2015:70) or the “mission of God” (Doss, 2018:8) or God's Mission (Bosch, 1991:389). In the past, mission was understood in a variety of ways. However, Bosch (1991:389) propagates that during the past 50 years, there has been a “decisive shift towards understanding mission as God's mission.”

⁶³ Theology of Mission is consistent in SDA mission literature such as Doss (2018).

Some evangelical scholars (Moreau et al., 2015:71) concur with this development in missionary theology when they state that “mission scholars gained a new appreciation for the fact that mission originates with God, not in the church or in people.”

Correspondingly, Moreau et al., (2015:71) observe that “our traditional focus on mission was church-centred (what the church does) or people-centred (what the evangelist or missionary does) rather than God-centred (what God does).” In agreement with this understanding, Bosch (1991:389) elaborates further:

Sometimes it was interpreted primarily in soteriological terms: as saving individual from eternal damnation. Or it was understood in cultural terms: as introducing people from the East and the South to the blessings and privileges of the Christian West. Often it was perceived in ecclesiastical categories: as the expansion of the church (or a specific denomination). Sometimes it was defined salvation-historically as the process by which the world – ...would be transformed into the kingdom of God.

As a result of this, something precious to the Early Church was lost, namely: “the intrinsic interrelationship between Christology, soteriology, and the doctrine of the Trinity... was gradually replaced by the doctrine of grace” (Bosch, 1991/2011:389). Bosch (1991/2011:390) observes that “since Willingen, the understanding of mission as *missio Dei* has been embraced by virtually all Christian persuasions.” The same author popularises the position of Agaard (1974: n.d.): “There is church because there is mission, not vice versa.” The church is then included in the mission of God. However, Flett (2014:69) observes that the term *missio Dei* has become ubiquitous and substantiates his position as follow:

One finds it in ecumenical documentation as much as in popular literature, in Catholic as much as Pentecostal circles. Yet despite this range, *missio Dei* follows a rather narrow formulation, one that can simple be stated: mission is not first something the church does but describes the being of God.

Notably, Karl Barth and Karl Hartenstein became two of the first theologians to articulate mission as an activity of God himself. Bosch further enunciates that the Barthian influence peaked at the IMC Willingen conference (1952) where “mission was understood as being derived from the very nature of God. It was thus put in the context of the doctrine of the Trinity, not of ecclesiology or soteriology” (Bosch, 1991:389–390). Again, in 1963, at The World Council of Churches conference in Mexico, “The term *missio Dei* was popularised to reflect the thinking...” that “mission is truly a God-centred enterprise in which the church is privileged to participate” (Moreau et al., 2015:71).

The focus of the *missio Dei* is on Trinitarian missiology; that is, what does the Trinity – God the Father, Son, and Holy Spirit do in mission? “*Missio Dei* is a comprehensive term encompassing everything God does in relation to the kingdom and everything the church is sent to do on earth” (Moreau et al., 2015:71). Understandably, “God’s mission, however, is broader than the church; it is everything God himself does in establishing His kingdom on earth” (Moreau et al., 2015:71). In other words, God’s work is not limited to what the church does, the work of the Trinity is far more comprehensive, and the church participates in this work.

Caution, however, is issued with regards to the hierarchy in the mission of the Trinity:

The Triune God interacts with humanity in different ways during the drama of God’s mission, the *missio Dei*. The roles of God should not be understood to reflect a hierarchy, in which one is superior to another. As they existed in the mystery of one-who-is-three and three- who- are-one, the Trinity is perfectly equal and unified in the great project of mission (Doss, 2018:56).

It is therefore safe to deduce that the Trinity is concerned with the saving of humankind (soteriology). On the one hand, *missio Dei* further establishes the origin of mission to reside with God. “Neither the OT patriarchs, nor Israel, nor the OT prophets, the Apostles, the early church, or any humans or human entities initiated God’s mission” (Doss, 2018:56). God is the initiator of missions. On the other hand, it must not be seen that the church is not necessary in God’s mission.

The position that the church is not necessary in the *missio Dei*, is highlighted by Bosch (1991/2011:392): “Those who supported the wider understanding of the concept tended to radicalize the view that the *missio Dei* was larger than the mission of the church, even to the point of suggesting that it excluded the church’s involvement.” Further to these, Bosch opines that the influence of Hoekendijk is clearly discernible in these formulations that the church has become unnecessary for the *missio Dei*. These sentiments of Hoekendijk are also shared by other theologians such as Aring (1971).

In response, Bosch (1991/2011:392) shares the concern of Hoedemaker (1988) about this mutually exclusive position. Bosch’s position about the usefulness of “the *missio Dei* notion has helped to articulate the conviction that neither the church nor any other human agent can ever be considered the author or bearer of mission.” The possible misunderstandings or

misuses of the two extremes is also underscored by Doss (2018:56) who reiterates the concern of Ott and Straus (2010:65): “The fact that mission comes from God should not be seen as (1) relieving the church of its responsibility so that it lapses into passivity, and (2) the church should not legitimise anything and everything it does by claiming that it is part of God’s mission.” This concern is legitimate and needs to be reverberated within our context of the SDA Church today.

The concept of “sending” is central in the *missio Dei*, argues Doss (2018:56): “The Father sends the Son as the primary missionary and the Father and Son send the Spirit to empower the church. The church participates in God’s mission by sending its spiritually gifted members into missions.” This sending must be seen within the backdrop of God’s love for the world. To this end, Bosch (1991/2011:392) enunciates: “Mission has its origin in the heart of God. God is a fountain of sending love. This is the deepest source of mission. It is impossible to penetrate deeper still; there is mission because God loves people.” That love is exemplified best in the crucifixion of Jesus Christ (John 3:16), which reveals God’s love in the giving of His Son Jesus Christ for all humankind. This sentiment is shared by De Waal (2017:35), a SDA scholar, who states that the death of Jesus reveals God’s heart. All of what has been said so far underscore the paradigmatic shift of agency in mission, that *missio Dei* calls for, namely that God brings His kingdom to unbelievers through His church, not the other way around.

However, Flett (2014:70) postulates his problem with the sending of the *missio Dei*. He feels that the sending cannot be greater than the ontology of the Trinity, and therefore, a robust grounding in the doctrine of the Trinity needs to be established. To this end, he states:

The problem with *missio Dei*, however, lies precisely in its Trinitarianism. *Missio Dei* equates ‘sending’ with the being of God. To say that God is missionary is to say that he sends, first his Son and Spirit, and then his church, but then also creation itself. Detaching the ‘sending’ definitive of God’s being from the particular missions of the Son and Spirit permits a whole range of sendings to be projected into God.

In other words, God’s mission is not done with the sending part. The author does affirm the significance of the term in spite of his critique of its popular usage.

Further, a very useful tangent to the relationship between *missio Dei* and critical realism is afforded by a recent article by Taylor (2020:52–77) based on her doctoral degree. Critical realism is a framework which deals with the issues of ontology, knowledge, and

transformation. She links *missio Dei* in missiology and practical theology to social science within critical realism when she states:

The phrase *missio Dei* represents a significant advance in contemporary missiology: recognizing that God's agency and impulse precedes and lies behind human engagement in mission. While missiological research can help Christians discover how God is at work in the world, in order to become involved in the *missio Dei*, missiology generally borrows its methodology from the social sciences, which focus on human processes: potentially desacralizing faith and discounting the agency of God. This article explores how critical realism offers an ontological framework within which to explore the *missio Dei*.

While this article explores “why previously secular Australians are becoming Christians today”, the researcher's interest is in how this relationship between *missio Dei* and critical realism can be useful in the South African context, especially due to the lack of resources in this regard. The next tri-term to be defined is “mission.”

3.3 Mission

Some authors (Moreau et al., 2015:71) expound the broad use of the term “mission” (singular) which is differentiated from “missions” (plural). While much polemics and disagreement exist over the term, it often makes very little difference to the person in the pew or to the missionary. It has become a very disputed and ambiguous word with many different nuances and usages, according to Doss (2018:5).

The meaning of the word mission has to do with sending (Doss, 2018:3):

The Greek New Testament (NT) words that best corresponds to ‘mission’ and its variations are *pempo* and *apostello*, both of which refer to ‘sending.’ Scripture says that God sent prophets (Luke 11:49), John the Baptist (John 1:6), and Jesus Christ (John 4:30); Jesus sent the Twelve and the church (Matt. 10:5; John 20:21); and the Father and Jesus sent the Holy Spirit (John 14:26).

The same author continues to explicate that:

The English word for mission was derived from the Latin words *mitto* (‘to send’) and *missio* (‘sending’). The Latin word mission, which later became the English word, came into general usage in the seventeenth century ... Thus ‘sending’ or ‘being sent’ is the basic biblical concept of mission (Doss, 2018:3).

The idea of mission being sending across boundaries is further observed by scholars such as Sunquist (2013:11–11). Many other definitions abound, such as the interim definition

consisting of 13 points by Bosch (1991:8–11). There is one preferred with great simplicity, yet comprehensive in its profundity: Mission is “what the church does for God in the world” (Moreau et al., 2015:71). This signifies a change in the word order of the subject, when compared to *missio Dei*, where an emphasis is on what God does through the church.

3.4 Missions

This word “missions” also has many nuances and meanings within theological circles. There are also many inconsistencies concerning this word amongst lay people and clergy, according to Sunquist (2013:7). However, the definition offered by many scholars can be summarised by the work of a few scholars as follows: “In academic circles today *missions* (with the final *s*) is the word used for the specific task of making disciples of all nations. It is seen through the work of mission agencies, churches and missionaries around the world” (Moreau et al., 2015:70). In essence, *missions* refer to all the activities of God’s church on behalf of His kingdom.

The three terms are exemplified in the Figure 6 below.

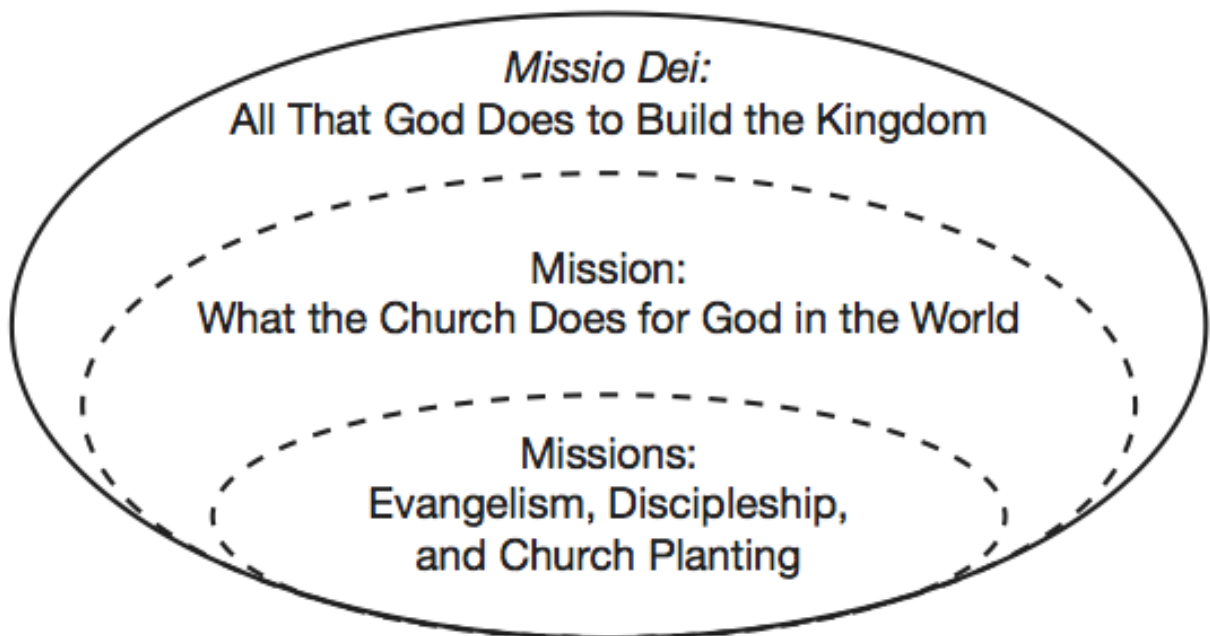


Figure 6. One Evangelical View of Mission

(Source: Moreau et al., 2015:71)

If one has to synergise these three terms, then it is best reflected in missionary theology as encapsulated by Moreau et al., (2015:73) when reflecting on the viewpoints of four missiologists:

If Bosch, Peters, Dyrness, and Johnstone are correct, then mission is at the heart of who Christians are and what the church is to be and do. Mission theology, then, should be at the heart of the church's theology, serving as an anchor for the rest of the theological 'house.'

This is all due to the fact that mission springs from the very nature of God and therefore must be seen in all His works of creation. In essence then, *missio Dei* is related to the philosophy, content, and practices of theologies of mission, mission, or missional theology, whereas 'missionary' is more of a narrower concept and practice, predating 1952 and continuing in some circles today.

The next section expands on the *missio Dei* in terms of the researcher's emphasis of the Holy Spirit's work in transforming people inside the church *before* they can have a part in transforming people outside of the church.

3.5 *Missio Dei* and Transformed Identities

This chapter focuses on the traditional view of the *missio Dei* as explained above and outlined in a Figure 7 below.

Traditional view of the *missio Dei*

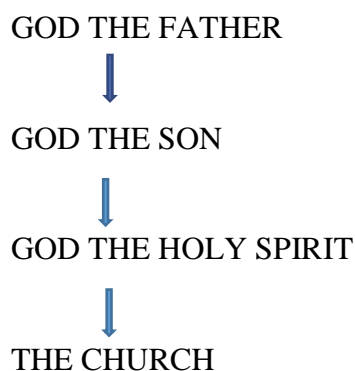


Figure 7. Missio Dei

Similarly, the same figure applies with the added feature of the work of the Holy Spirit and the church called *missio Dei* and transformed identities. The same position of the SDA scholar, Doss, will be adopted in this section, which heightens pneumatology – the role of God the Holy Spirit in mission (Doss, 2018:55). Justification for this is explained as follows: “...the Holy Spirit is less understood than the others and because the Spirit has a special role in the era of the church.” In a similar vein, Bosch (1991/2011:391) highlights the action taken at Vatican II to have a wider understanding of mission as expounded *Pneumatologically* rather than *Christologically*.

The history of the world is not only a history of evil but also of love, a history in which the reign of God is being advanced through the work of the Spirit. Thus, in its missionary activity, the church encounters a humanity and a world in which God’s salvation has already been operative secretly, through the Spirit. This may be the grace of God, issue in a more human world which, however may never be seen as a purely human product – the real author of thus humanized history is the Holy Spirit.

Accordingly, the researcher takes the position that the Holy Spirit works in at least six domains in the church before church members are ready to carry out the Great Commission and go into all the world. This process of transforming identities before they can transform others, is clarified in Figure 8 below.

GOD THE FATHER



GOD THE SON



GOD THE HOLY SPIRIT



1. Christian Identity
2. Insiders & outsiders
3. Church membership
4. Proxemics
5. Unity in Diversity
6. Transformation

THE CHURCH – “Transformed to Transform” (Saaman, 1999:76)



“The GREAT COMMISSION” – using Christ’s Method for Mission – 5 steps (White, 1905:143)



STEP 1. MINGLE
STEP 2. SYMPATHISE
STEP 3. MINISTER TO NEEDS
STEP 4. WIN CONFIDENCE
STEP 5. FOLLOW CHRIST

Figure 8. *Missio Dei* and Transformed Identities

A brief description of the *missio Dei* follows here, starting with God the Father, followed by God the Son, and thereafter, an extended focus on the mission of God the HOLY SPIRIT, and lastly, mission by the church.

3.5.1 *God the Father*

Mission begins with the heart of God the Father. The Father has a multifaceted role, “In salvation history, the Father’s role is that of the fully engaged source, sender, and initiator of mission” (Doss, 2018:56). The Bible is clear and unambiguous about the Father’s role in the

missio Dei when it states that “For God so loved the world that He gave His one and only son...” (John 3:16 17).

If one considers the time frame of the Father’s mission initiatives, it extends from the fall of humanity to the consummation of all things, observes Doss. The role of God the Father in mission is dynamic amongst all the people: “The Father sends his Word, angels, prophets, signs, and miracles to accomplish his mission” (Doss, 2018:56). Sunquist (2013:177) calls Him “the Sending Father” and the “missional God.”

While it is important to note that the Father sent his Son in the fullness of time (Gal 4:4–6), one needs to recognise that “The Father’s role as divine sender does not indicate superiority over the Son and Spirit” (Doss, 2018:56). It is God’s love for the world that motivates God’s mission. The stage of the Father’s mission work incorporates all of human history, and it helps to put the history of modern missions into perspective, observes Doss. He argues further in this regard:

Mission is much bigger than the fallible, mistake-making missionaries of any time and place – God’s ‘earthen vessels.’ Missionary mistakes of the past, present, or future may weaken their influences, but they do not invalidate Christian mission (Doss, 2018:56).

As stated above, God the Father is the source, sender, and initiator of mission, that is why Sunquist (2013:9) can conclude that “Theology starts with mission.” This is to be compared with a tie when mission was “the mother of theology” (Bosch, 1991/2011:501). The next subsection looks at God the Son as part of *missio Dei*.

3.5.2 God the Son

Jesus Christ, as the Son of God, became the embodiment of mission in two ways, argues Doss (2018:57). Firstly, God the Son Jesus “provided the objective basis for the salvation of humanity by being the Lamb slain from the foundation of the world (Rev 13:8).” Secondly, Jesus embodied the principles of the Kingdom in his human person in a way that humans could understand.

Furthermore, Doss states that this translatability of the Christian faith (Newbigin, 1996) was done from Christ’s time until today:

The first principles of the Kingdom were first translated or embodied in the Jewish Jesus, the embodied in the lives of converted Jewish Christians, then embodied in Gentile converts who were God's new creation, and thence translated into innumerable cultures to the present day.

Jesus is the central figure in God's mission, and Sunquist (2013:198) refers to Christ as "the centrepiece of Christian mission." Recognising the linkage between the Father and the Son, Jesus is both "the Messiah and the missionary of God" (:205). This also connects with the Trinitarian view of mission as espoused earlier. The extended focus on God the Holy Spirit in the *missio Dei* is discussed next.

3.5.3 God the Holy Spirit

This is the position where the *missio Dei* model is extrapolated in the work of the Holy Spirit. This amplification has been explained earlier in terms of the six themes where the Holy Spirit influences the church to develop a transforming identity. Recognising that the work of the church is enmeshed with the work of the Holy Spirit, one finds it difficult to separate these two. The researcher notes that the positionality and the prominence given to the work of the Holy Spirit here is precisely due to the link between Christ's mission and the mission of the church (Figure 8 above).

In the discussion here, the six themes are not exhaustive but indicative of how the Holy Spirit operates within the *missio Dei* as it relates to the church in mission. Each of the six themes are addressed in two parts, viz. a theory and a biblical exposition of the term. Consequently, the first theme to be addressed then is Christian identity.

3.5.3.1 The Holy Spirit and Christian identity

When personal identity becomes so determinative of behaviour, there is little room for tolerance of those whose identities are different. As long as social identities are expressed in binary terminologies such as "we-you," "us-them," "ours-yours," tensions of identity will be felt. In the words of Miroslav Volf (1996:20): "It may not be too much to claim that the future of our world will depend on how we deal with our identity and difference." The researcher concurs that this is a pivotal issue in all church relations.

Then, Henry Tajfel's social identity theory emerged in the 1960's (Figure 9 below), when they did research on intergroup relations, which prognosticates a difference of identity between self-identification and societal identification, according to Stewart and Zaaiman (eds.)

(2015:46). Or to put it differently: "... oftentimes, how one person identifies themselves may differ from how society identifies them."⁶⁴ Thus, Tajfel's "perspective sought to explain the social psychological nature of group memberships, that is, the psychological processes of self-identification with or feelings of 'belongingness' to a particular group" (:46).

This theory is outlined further below in Figure 9 and includes the concept of categorisation:

Society organizes itself by separating people into categories such as ... gender, race, age, profession, economic status, religious beliefs etc. These are the categories that society uses to identify people ..., social identity is a person's sense of who they are based on their group membership. We place others and ourselves into social categories. Once we have identified ourselves as belonging to a certain group, we tend to compare the different groups. The Social Identity Theory states that the in-group, or the most accepted group within society, will discriminate against the out-group to enhance their self-image. These societal identifications have often been thought of as a cause of conflict⁶⁵.

Furthermore, according to a study at the University of Colorado,

Identity conflicts occur when a person or group feels that his or her sense of self is threatened or denied legitimacy or respect. Identity is the primary issue in most racial and ethnic conflicts.⁶⁶

⁶⁴ Theo Lane. (2014). A fearful and powerless existence. Viewed from <https://polsci10111.wordpress.com/2014/11/10/> [Date Accessed 5 March 2019.]

⁶⁵ Theo Lane. (2014). A fearful and powerless existence. Viewed from <https://polsci10111.wordpress.com/2014/11/10/> [Date Accessed 5 March 2019.]

⁶⁶ Theo Lane. (2014). A fearful and powerless existence. Viewed from <https://polsci10111.wordpress.com/2014/11/10/> [Date Accessed 5 March 2019.]

This article references the Rwanda genocide stating:

Although ethnicity hadn't been an issue prior to colonisation, the colonists used it as a way to mobilize and gain support. It became a social construct – pitting the Hutus and Tutsis against each other in order to ensure Belgian control within the region. The Rwandan Genocide began because of the animosity between these two groups that was created by the Belgians. Identity in itself was not the cause of this conflict- it was how the Belgians socially constructed the idea of race and ethnicity. Without societal stereotypes and categorizations, 'identity conflicts,' specifically conflicts over race and ethnicity, would not occur.

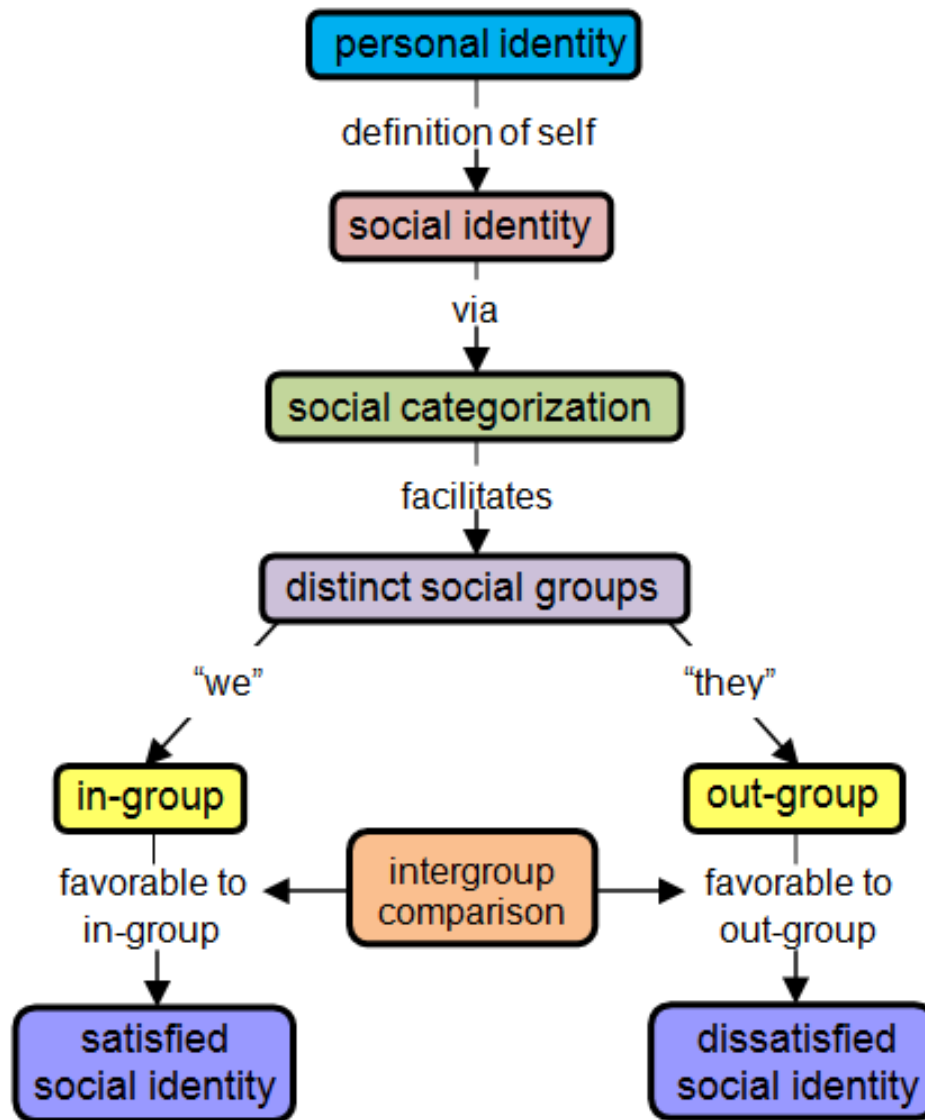


Figure 9. Tajfel's Social Identity Theory

Source: Tajfel and Turner (1979)⁶⁷

Contrastingly, Wuthnow (1998:31, in Simon, 2018:175-184) seems to think that denominational identities are in decline: “Geographic mobility and the declining significance of denominational identities raise serious questions about the church’s ability to sustain community in a way that attracts people to it.” This is becoming more evident from the forced and unforced migrations of people in the past decade, which are affecting political, cultural, and ecclesiastical systems and ideologies, including the SDA Church under study.

⁶⁷ Age of the Sage. (n.d.). *Social Identity Theory*. Tajfel and Turner 1979. Viewed from https://www.age-of-the-sage.org/psychology/social/social_identity_theory.htm [Date Accessed 27 May 2020]

Understandably, this theory of identity also intertwines with church membership, which is discussed later in this chapter.

The biblical passage which best addresses one's identity as a Christian is unmistakably 2 Cor 5:17 – A new creature in Christ. “In Christ” is referred to as “Paul’s favourite definition of what it is to be a Christian” (Nichol, 1980b:868). Do we gain our identity through our religion and our relationship with Christ? In the Pauline writings, one can argue that case strongly. It is not so much who we are outside of a relationship with Christ, but who we have become in Christ. We possess a new identity which should determine all of our social cohesions in the world, and more specifically, in the church. Our allegiance and behaviour are therefore determined by our identity in Christ – as Redeemed children of God (1 John 3:1–3).

This new identity in Christ therefore overrides our old personal identity which is influenced by our culture, language, and ethnicity. Something happens to the individual who accepts Christ and becomes a Christian, because “it creates space in us to receive the other” (Volf, 1996:51). That capacity to receive “the other” is it not a self-made product. This deeper change in the nature of human beings is described further as follows (Nichol, 1980b:869):

This new nature is not the product of moral virtue presumed by some to be inherent in man, and requiring only growth and expression ... The new nature is not merely the product of desire, or even of a resolution to do right (Rom. 7:15–18), of mental ascent to certain doctrines, of an exchange of one set of opinions or feelings for one another, or even sorrow from sin.

The strong allusion to the presence of a supernatural element introduced into a person is what is required (p. 868). One cannot produce this new identity by oneself because it is a supernatural work brought about by the workings of the Holy Spirit in the person's life (Rom. 8). This change in identity and in the person comes through the role of the Holy Spirit in the life of a transformed individual, as noted by Volf (1996:51):

The Spirit of God breaks through the self-enclosed world we inhabit; the Spirit recreates us and sets us on the road toward becoming what I like to call a ‘catholic personality’, a personal microcosm of the eschatological new creation. A catholic personality is a personality enriched by otherness, a personality which is what it is only because multiple others have been reflected in it in a particular way. The distance from my own culture that results from being born by the Spirit creates a fissure in me through which others can come in. The Spirit unlatches the doors of my heart saying: ‘You are not only you; others belong to you too.’

This supernatural action which is altogether foreign to the human experience introduces a transformation within the individual that is akin to creation: “To transform a lost sinner into a ‘new creature’ requires the same creative energy that originally brought forth life (John 3:3, 5; Rom. 6.5, 6; Eph 2:10; Col 3:9, 10)” (Nichol, 1980b:868). It can be deduced from the above discussion that this is the script for the Christian whose identity has been changed by the work of the Holy Spirit and which is so pivotal for the multicultural church of today.

Considering the African scenario with regards to unity, some tensions do occur within the individual–group identity binary. It does help to understand the African understanding of identity in many circles as it relates similarly to the scriptures. The context here is Deut 4:35 which speaks of worshipping God alone (Jusu, 2016:255):

Many Africans find their identity within the group context. The group may be their family, tribe, ethnicity, or nationality. Legal cases were tied to clan identities; and judgement could target the whole groups rather than just one individual. Guilt and blessing often impacted the entire community (Joshua 7; Ruth 1).

Like ancient peoples, the gods they worshipped, were identified by the group to which they belonged ... Some Africans today follow traditional religions and believe that worship is tied to an ethnic group or a specific area. But we can maintain our group identity, just as Israel did, and still worship the one God for ‘there is no other’ (Deuteronomy 4:35).

This commentary finds a happy balance between group identity and individual identity in worshipping God. This is however not true for all. For some, the balance is problematic when the society’s worldview differs radically from the worldview of the individual, and a dual loyalty called “religious concubinage” results (Mbiti, 2015). One should therefore not vacillate between the old person and the new person because in between these two lies an identity change which necessitates transformation and precludes dual allegiance (Rom. 7).

One’s personal identity in Christ influence one’s social identity as part of the Christ’s body. Being a part of the family of God becomes the determining factor. This in turn should inform one’s behavioural pattern and social categorization as a part of the body of Christ and not so much as insiders and outsiders in a church family.

Summary of the Holy Spirit and Christian identity

- a) The change in identity for the Christian is brought about by the working of the Holy Spirit who gives the new status of a transformed identity.

- b) It is the Holy Spirit who brings to fruition what sinners have become in Christ – a new individual identity, which in turn affects the group identity of the church.

The next theme to be considered is church membership in relation the Holy Spirit.

3.5.3.2 The Holy Spirit and Church membership

There is some tension here on the importance of Church membership. While some proponents argue that if you are already a member of the body of Christ, you don't need a church membership card from any church organisation, while others maintain that you cannot be a part of the body of Christ in the universal church and not be a part of a local church. The researcher's positionality is with the latter, which is also supported by the doctrine of the SDA Church, and the theories of Storms (2018) and Piper (2008),⁶⁸ as explained below.

The context of this passage is that of immorality in the Corinthian Church which is indicated in 1 Cor 5:1. The indication from Paul is that immorality in the church must be judged (verses 12 and 13). Judgement, however, presupposes two groups at least.

Storms proposes that Paul's language ("In the Church" versus "Outside the Church") is worth considering in the following passage: 1 Corinthians 5:12–13 – “What have I to do with judging outsiders? Is it not those inside the church whom you are to judge? God judges those outside. ‘Purge the evil person from among you.’”⁶⁹

According to Storms (2018: n.p.)

It is clear from Paul's language that there is an 'in the church' group and an 'outside the church' group. Being in the church is definable. There are recognizable boundaries that make drawing this distinction possible. The objective criteria that constitute those boundaries would be the terms of membership in the church. It is also clear that a person can be removed from being 'in the church.' Such a formal removal would not be possible if there were no such thing as a clear membership. In other words, Paul's exhortation would be impossible to obey unless there were a way of determining who is an accountable part of a local body and who is not. Simply put, formal exclusion presupposes formal inclusion.

⁶⁸ John Piper. (2008). How important is church membership? [YouTube video]. Viewed from <https://www.youtube.com/watch?v=0wJzPBjkJ-E> [Accessed 11 March 2019].

⁶⁹ Sam Storms. (2018). Is church membership really a biblical concept? Viewed from <https://www.crosswalk.com/faith/spiritual-life/where-did-the-idea-of-church-membership-originate.html> [Date Accessed 13 March 2019].

In a similar vein, the church is to exercise its authority and discipline over professing believers in the church and not attempt to judge the unsaved world (Barker, 1999:1688). A key difference between insiders in the church and outsiders of the church is observed and followed by Paul in this passage for his “council and instruction were for church members” (Nichol, 1980b:693). Hence, the issue of church membership can become divisive and discordant, unless the Holy Spirit guides the process.

Another thought on the importance of church membership is reckoned by John Piper (2008)⁷⁰ who posits the following: “The body of Christ universally is expressed in the bodies of Christ locally. To belong to *the* body of Christ, means in the New Testament to belong to *a* body of Christ.” He continues saying this is “Very threatening for many lone-ranger Christians.” In other words, belonging and church membership are like glove and hand. More precisely, being a member can make you feel that you belong to the body of Christ while not being a member can injure your sense of belonging. Nevertheless, there are exceptions to this rule where some who have membership still feel that they do not belong and eventually leave the local church. The Holy Spirit’s way of dispensing spiritual gifts to the members of the church body can often be misunderstood and lead to dissension amongst church members.

Summary of the The Holy Spirit and Church membership

- a) Church membership has the potential to be a very divisive issue, unless the Holy Spirit guides and influences the local church members in dealing with it.
- b) It is only the Holy Spirit who can move church members beyond belief to belonging through the modalities of baptism, profession of faith, and member transfers.

The next facet of the Holy Spirit in the *missio Dei* is unity in diversity.

3.5.3.3 The Holy Spirit and unity in diversity

While the researcher does not advocate religious pluralism here, the article of Simon (2018:175–184) has direct bearing on the role of church communities in unity and diversity. He refers to the various works of Wuthnow in this regard:

Tensions between particularity and difference, and diversity and uniformity, have informed reflections on denominational and congregational responses over decades.

⁷⁰ John Piper. (2008). How important is church membership? [YouTube video]. Viewed from <https://www.youtube.com/watch?v=0wJzPBjkJ-E> [Date Accessed 11 March 2019].

Whutnow maintains that despite changes and diversity, rigid boundaries and exclusive identities have been diminished or altered only slightly. The policies, programmes, authorities and management structures of Christian communities often encourage exclusive cultural and religious responses to change and diversity.

Simon therefore rightly appeals for transformed and renewed minds (Rom. 12:1–8) to bring about transformation in the local communities. The researcher concurs with this argument but hastens to add that this transforming witness can only be done through the empowerment of the Holy Spirit within the local church first.

Notably, the SDA Church has 28 fundamental beliefs (2015 latest edition)⁷¹. Three of these key beliefs are intertwined in the unity belief, namely, unity in: the body of Christ, the Sabbath, and the Lord's Supper. As the weekly Sabbath is celebrated, worship forms a major part of that experience. The Lord's Supper or Holy Communion is commemorated quarterly in the local SDA Church which again harnesses the worship service to experience unity in diversity. The unity belief of the SDA Church is expressed as follows:⁷²

The church is one body with many members, called from every nation, kindred, tongue, and people. In Christ we are a new creation; distinctions of race, culture, learning, and nationality, and differences between high and low, rich and poor, male and female, must not be divisive among us. We are all equal in Christ, who by one Spirit has bonded us into one fellowship with Him and with one another; we are to serve and be served without partiality or reservation. Through the revelation of Jesus Christ in the Scriptures we share the same faith and hope, and reach out in one witness to all. This unity has its source in the oneness of the triune God, who has adopted us as His children (Ps. 133:1; Matt. 28:19, 20; John 17:20-23; Acts 17:26, 27; Rom. 12:4, 5; 1 Cor. 12:12-14; 2 Cor. 5:16, 17; Gal. 3:27-29; Eph. 2:13-16; 4:3-6, 11-16; Col. 3:10-15.)

Here resides a disconnection in the Seventh-day Adventist theopraxis because its orthodoxy is inconsistent with its orthopraxis (Nelson, 2005:18–19). While many a church member may believe this about unity in diversity, their behaviour shows otherwise, according to anecdotal evidence and observation.

The Seventh-day Sabbath and the Lord's Supper presupposes unity in diversity for the local SDA Church. Through these two institutions, disunity is challenged and offered as a way of

⁷¹ Seventh-Day Adventist Church. (2015c). *28 Fundamental Beliefs*. Viewed from https://szu.adventist.org/wp-content/uploads/2016/04/28_Beliefs.pdf [Date Accessed 5 July 2019].

⁷² Seventh-Day Adventist Church. (2015c). *28 Fundamental Beliefs*. Viewed from https://szu.adventist.org/wp-content/uploads/2016/04/28_Beliefs.pdf [Date Accessed 12 March 2019].

preparing for the coming kingdom of God. The Sabbath⁷³ is described in the fundamental belief of the SDA Church as “a day of delightful communion with God and one another.” Similarly, the Lord Supper⁷⁴ or Communion is an expression of unity as believers wash each other’s feet “and to express a willingness to serve one another in Christlike humility, and to unite our hearts in love.” Consequently, the unity of mission by the Trinity needs to inspire unity within the church of God first if it wants to reach the local community, as espoused by Simon (2018:183–184): “Rediscovery of self-consciousness, self-understanding and identities motivates individuals to serve and witness together *with* and *for* the sake of social and religious strangers within Christian, other religions, and ‘secular’ communities.” This is therefore the starting block for SDA congregants who believe in the twin doctrines of the Sabbath and unity in diversity.

One cannot be a true follower of Christ and an Adventist if these two practices do not inform behaviour towards the other amongst us. One needs to take cognisance that the vision of Revelation 4 and 7 of worship in heaven affects us now (Van Opstal, 2016:20). The weekly church service is therefore preparatory grounds (“choir practice”) for such worship in heaven with a diversity of people through the empowerment of the Holy Spirit. The researcher here asserts that one cannot wait for heaven to experience unity in diversity for the first time in one’s life, but the preparatory stages are now inducted by the working of the Holy Spirit. Rev 21:22–24, 26 is seen as the time when “all the nations of the earth will display their cultural gifts in worship of the King of glory” (Van Opstal, 2016:31). This coincides with Rev 7:9–12 which is a depiction of the great multitude “from every nation, tribe, people and language, standing before the throne and before the Lamb.” We practice unity here and now for heaven,

⁷³ The Sabbath - 20. The gracious Creator, after the six days of Creation, rested on the seventh day and instituted the Sabbath for all people as a memorial of Creation. The fourth commandment of God’s unchangeable law requires the observance of this seventh-day Sabbath as the day of rest, worship, and ministry in harmony with the teaching and practice of Jesus, the Lord of the Sabbath. The Sabbath is a day of delightful communion with God and one another. It is a symbol of our redemption in Christ, a sign of our sanctification, a token of our allegiance, and a foretaste of our eternal future in God’s kingdom. The Sabbath is God’s perpetual sign of His eternal covenant between Him and His people. Joyful observance of this holy time from evening to evening, sunset to sunset, is a celebration of God’s creative and redemptive acts. (Gen. 2:1–3; Exod. 20:8–11; 31:13–17; Lev. 23:32; Deut. 5:12–15; Isa. 56:5, 6; 58:13, 14; Ezek. 20:12, 20; Matt. 12:1–12; Mark 1:32; Luke 4:16; Heb. 4:1–11.)

⁷⁴ The Lord’s Supper – 16. The Lord’s Supper is a participation in the emblems of the body and blood of Jesus as an expression of faith in Him, our Lord and Saviour. In this experience of communion Christ is present to meet and strengthen His people. As we partake, we joyfully proclaim the Lord’s death until He comes again. Preparation for the Supper includes self-examination, repentance, and confession. The Master ordained the service of foot-washing to signify renewed cleansing, to express a willingness to serve one another in Christlike humility, and to unite our hearts in love. The communion service is open to all believing Christians (Matt. 26:17–30; John 6:48–63; 13:1–17; 1 Cor. 10:16, 17; 11:23–30; Rev. 3:20.)

and the best training ground is the weekly worship services and the quarterly communion ordinance, made possible through the workings of the Holy Spirit.

Summary of the Holy Spirit and unity in diversity

- a) It is the Holy Spirit who bonds church members into fellowship with Christ, which in turn accomplishes God's mission through His church.
- b) The source of all unity resides with the Triune God resulting in our equality in Christ, even though we have differences in background, language, or race, which should instil a greater mutual trust amongst believers.

The next emphasis is on the work of the Holy Spirit regarding insiders and outsiders.

3.5.3.4 The Holy Spirit's work regarding insiders and outsiders

The theological discussion on insider-outsider tension has been described already in Chapter 2 of this dissertation. Although the literature is ample in this regard, one can appreciate the position of Spina (2005) speaking about "the scandal of particularity" of Israel and how he correlates that motif with "the faith of the outsider." The two passages offered in support of this argument are Deut 4:32–34 and Amos 3:2. These two passages and many other Old Testament passages underscore the special regard God had for the Israelites and His Covenant with them.

Spina (2005:1) is of the opinion that one cannot miss the election of Israel as a special people when one reads the Bible story: "God's formation of the community through whom the restoration of humankind would be accomplished is arguably the most prominent and pervasive feature of the Old Testament metastory". In fact, he states that "Israel's exclusive divine election is replete throughout the biblical tradition (:2). This tension between insiders and outsiders and privilege plays out further: "While it is true that God has chosen Israel for the ultimate benefit of all the world's peoples, that does not change the fact that Israel remains God's specially elected people" (:3). The researcher concedes to the argument by Spina that this "scandal of particularity" is one that cannot be avoided and argued away:

In light of the broad placement of this theme throughout the Old Testament, the emphasis on Israel's divinely engendered exclusivity and its unique role in God's plan is neither coincidental nor is it an aberrational concept that may be dismissed as a sidelight... There is no way to avoid this "scandal of particularity," as it is as transparent and prominent a datum as appears in the pages of the Old Testament. One may not like it, or understand it, or agree with

it. But it cannot be removed from the Old Testament thought structure without risking a complete collapse of the whole edifice (Spina 2005:6).

However, Israel's divine election is not for selfish reasons, superiority, and only for self-preservation. "Israel was not chosen to keep everyone else out of God's fold; Israel was chosen to make it possible for everyone else eventually to be included" (Spina 2005:8). It was to show God's grace to all people (Law, 2000). Also noteworthy are the biblical passages and discussion by Law (2000) who writes more in a homiletical sense about the following biblical narratives that speak of how Christ dealt with the outsider in the presence of the insider community of Israel: Jesus welcomes sinners and eats with them – Luke 6:32; The Canaanite women speaking about crumbs – Matt 15:21–28; The feeding of the 5000 and the leftovers – Matt 14:15–21; God's grace defined – Eph 2:4–9; and the woman caught in adultery – John 8:3–11.

This insider – outsider polarity election theme is not always straightforward. One notices that as Spina (2005) exegetes seven biblical passages through careful narrative exposition that deals with the faith of the outsider, his main thrust is that God also uses outsiders to teach the insider community of Israel lessons about God and his covenant of grace. The biblical narratives Spina explores are: Esau (Gen 25:29–34); Tamar (Gen 38); Rahab (Joshua 2) and Achan (Joshua 7); Naaman (2 Kings 5); Jonah (Jonah 1–4); Ruth (Ruth 1–4); and the woman at the well (John 4:1–42).

Consequently, a reflection on these passages brings to light the following aspects of biblical theology: God loves both the insider and the outsider, and His grace extends to both. One must not read Deut 4:32–34 about "the scandal of particularity" in isolation but connect the entire Bible when following the insider-outsider motif. The bottom line is that the Trinity is inclusive by nature, not wanting any human being to be lost (2 Pet 3:9). However, another binary will develop between the righteous and the unrighteous, not because this is God's desire as He loves all humankind (John 3:16), but because of those who reject the invitation by the Triune God to be a part of God's kingdom.

Summary of the Holy Spirit's work regarding insiders and outsiders

- a) The triune God loves both the insider and the outsider in the church and the Holy Spirit works incessantly to unite the two groups in Christ.

- b) The *missio Dei* does not operate in binary terms such as insiders and outsiders but has a salvific plan which overarches all relationships. It is not prejudicial or infused with partiality.

The next subsection looks at the Holy Spirit and proxemics.

3.5.3.5 The Holy Spirit and proxemics

The researcher has not discovered any biblical passages dealing with the space and territorial orientation of proxemics between people as expounded by the intercultural theorists, Lustig and Koester (2010:208). Notwithstanding, two biblical passages in particular addresses incidents of proxemics in the Bible. They both relate to seating space which connects well with the components of this study.

- a) *James 2:2-4 – Selecting best places in the temple for worship – discrimination between rich and poor based on seating*

The context of this biblical passage is where James “gives a practical illustration revealing the dangers of partiality” (Nichol, 1980:517). This section of the letter of James has one central purpose, namely: “To condemn any practice of favouritism in the church” because “such favouritism is foreign to the nature of God” (Burge & Hill, 2012:1530). The situation between how the rich and the poor are treated in the synagogue forms the milieu of this pericope. The commentaries indicate that James is probably not writing about a real incident but constructing a situation to expose the sin of prejudice (Allen, 1972; Burge & Hill, 2012). This is clearly spelled out: “Prejudice and faith in Christ are incompatible” (Allen, 1972:114).

The biblical text here outlines the treatment of the rich and the poor in the synagogue on the basis of seating space. The poor man is given substandard treatment in comparison to the rich man, based on externals such as clothing. Mitton (1996:83) describes that “apparently there was a shortage of seats, and some of the congregation had to stand or sit on the floor, so that to have a seat at all was a privilege.” He continues to say that some of the modern translators agree with the King James Version (KJV) in making “please” (*kalos*) refer to the comfort of the chair. Succinctly put, it may therefore be “a specially comfortable seat which is offered to the rich man” (Nichol, 1980:83).

In contrast, the Bible states that the poor man receives poor treatment from the church official. “It seems that anything will do for him, because he is poor. He is told he can stand, if he likes, or, if he must sit, he must make do on the floor” (Nichol, 1980:83). Literal translation in the Greek Interlinear Bible states: “Sit here under my footstool” (Green, 1976:615).

Furthermore, the situation of prejudice here is described by Mitton (1996:84) as follows:

The Christian official has a seat but does not offer it to the poor newcomer, who is not important enough for that. If the church member had given up his own seat to the rich man, and himself been content to sit on the floor with the poor man, the situation would not have been so deplorable as it is; but he too has a seat as well as the rich man.

The rebuke of James that follows in verse 4 is therefore justifiable then as it is for today. “In some areas it has been customary for rich people to pay ‘pew-rents’ and therefore to expect to occupy their pews on all occasions” (Mitton, 1996:84). In the pericope, James rebukes this favouritism as a sin and highlights how impartial Christ is and how partial people have become.

b) Luke 11: 43 – Christ’s rebuke of the Pharisees who love the best seats in worship

This passage forms part of the scathing rebuke by Jesus on the Pharisees and the scribes. Here we find three “woes” or rebukes against the Pharisees (11:42, 43, 44), and three against the lawyers (11:46, 47, 52) (Johnson & Harrington (eds.) 1991:189). This seat is referred to as the “chief seat” in the synagogues (Green, 1976:199). These seats (also in Matt 23:7) are described further (Nichol, 1980:488):

In ancient times ‘hypocrites’ chose to sit in front, where they could be seen; today they prefer the back seats. Ancient synagogues were not usually provided with ‘seats’ for the congregation, which, generally speaking, either sat on the floor or stood. Sometimes benches were placed along the walls. The ‘seats’ – reserved for the elders – were generally in front, facing the congregation. The one who delivered the sermon sat in one of these seats.

Both these passages reference the seating arrangement in the place of worship as a manifestation of a bigger problem. In the first instance, it was an exposé of prejudice, and in the second instance, it was a case of hypocrisy of the leaders. One needs to pay careful attention to the utilisation of space in the worship area and realise that it can be indicative of other problems in the local SDA Church. The Holy Spirits is keenly aware that one’s public

behaviour (prejudice) is indicative of one's private thoughts (stereotypes), and very much like the three levels of critical realism (the empirical, the actual, and the real). This section on impartiality is directly linked to the previous section above which denotes the love of God and His desire to save all humankind.

Summary of the The Holy Spirit and proxemics

- a) The Holy Spirit refines the character of the Christian and enables such a person to be free from prejudice, discrimination, and favouritism.
- b) God's impartiality is manifested by the Holy Spirit who has to guide believers to be free from hypocrisy and prejudice, while being involved in God's mission.

Consequently, the Holy Spirit and transformation is the last discussion of the themes where the Holy Spirit's influence is felt in the *missio Dei*.

3.5.3.6 The Holy Spirit and transformation in the local church

This section lists some of the binary tensions that are prevalent in the transformation process from a biblical perspective. In terms of these, one wonders where emphasis should be placed in the transformation process in the local church.

- a) Transformation in the present or in the future? – “I die daily” (1 Cor 15:31) as a process is a Pauline thought on transformation in the present, or is it transformation in the future, i.e. “changed in the twinkling of an eye” (eschatology brings a sudden change, 1 Cor 15:51–54)?
- b) Does the future coming of Christ (eschaton) inspire present transformation or does the present transformation inspire future ultimate transformation?
- c) Does internal change and cognitive change precede external behaviour change or does external change happen without the internal change?
- d) Does the catalyst for transformation reside in self-identity, i.e. how I see myself? Or does the catalyst of one's social identity change reside outside of oneself? For instance, how the world sees me or is it spiritual identity, i.e. what I have become in Christ?
- e) Who or what is the main change agent in the Christian's life? How does the Holy Spirit inaugurate change within the person who affects social change in the church or the other way around?

The first point above deals with what is referred to as “realised eschatology” or i.e. realised eschatology and future eschatology. Further consideration is given to a key passage on

transformation in the section below, followed by discussion of some of the binaries mentioned above.

Rom 12:1–2 – be transformed by the renewing of your mind

The verb “transformed” in Greek is *metamorphoo*, from which we derive our English word “metamorphosis.” The SDA Bible Commentary (Nichol, 1980b:616–617) gives a further exposition of this word as follows:

In Matt 17:2; Mark 9:2 it is used to describe the transfiguration of Christ. In 2 Cor. 3:18 it describes the transformation of the believer into the image of Christ. Paul is saying that the Christian should not copy the external and fleeting fashions of this world, but should be thoroughly changed in his inmost nature. Sanctification included both an outward separation from all the unholy customs of this age and an inward transformation of the believer himself.

There is also a connotation to change through conversion (*metanoia*). “Elsewhere in the NT this change is described as a new birth (John 3:3), a resurrection (Rom 6: 4, 11, 13), a new creation (2 Cor 5:17; Gal 6:15)” (Nichol, 1980b:617). But what comes first, metamorphosis or *metanoia*? In this passage of Rom 12:1–2, *metanoia* comes first. *Metanoia* is defined as “a transformative change of heart especially: a spiritual conversion.” The first known use of the word was in 1577. The history and etymology of *metanoia* is Greek, from *metanoiein* – “to change one’s mind, repent, from meta- + *noein* to think, from *nous* mind.”⁷⁵ Again, this definition implies that the change comes from within the person’s mind first. It also suggests a movement from the mind as a cognitive process to the change of heart or behaviour.

Furthermore, the word “transformation” refers to “a process, not a single event” (Barker, 1999). This is also evident from Tippet’s model (1992, in Hibbert, 2015) where the conversion process is marked out in four stages of awareness, decision, incorporation, and maturity. In combining identity and conversion, Alan Tippet’s model of conversion is analysed by Richard Hibbert.⁷⁶ Hibbert explored the issue of identity negotiation in conversion and proposed an extension of Tippet’s model that addresses the issue. He modifies the process of conversion proposed by Tippet to include a period of identity negation between the old context and the new context of a believer. His driving force came from working with Hindu’s and Muslims in

⁷⁵ ‘Metanoia.’ Merriam Webster Dictionary [Online]. Viewed from www.merriam-webster.com/dictionary/metanoia [Date Accessed 1 April 2019]

⁷⁶ Richard Y. Hibbert. (2014). ‘Negotiating identity: Extending and applying Alan Tippet’s model of conversion to believers from Muslim and Hindu backgrounds.’ *Missiology: An International Review*, 43(1), 62. Viewed from <https://journals.sagepub.com/doi/10.1177/0091829614541094> [Date Accessed 15 May 2019].

four countries where rejection or syncretism often occurred between the old context (Hindu/Muslim) and the new context (Christian). Hibbert (2015:62) “recognizes that conversion is a multi-stage, dynamic process of that there is also an essential period of identity negotiation that must be allowed for.” He therefore modifies the model to include a period of identity negotiation. Hibbert’s (2015) modification of Tippet’s (1992) model is summarised as follows:

- Step 1 – Period of awareness;
- Step 2 – Period of decision;
- Step 3 – Period of identity negotiation;
- Step 4 – Period of incorporation;
- Step 5 – Period of maturity.

While this research was done for interreligious conversion, it is useful for our discussion here to indicate that conversion is a process of change over time. It also aids in the understanding of how conversion and identity confluence into transformation.

The relationship between *metanoia* (conversion) and *metamorphoo* (transformation) seems to be linear, commencing with conversion. The SDA Bible Commentary describes the relationship between these two words as follows: “This renewing change, which begins when the believer is converted and reborn, is a progressive and continuing transformation, for ‘our inward man is renewed day by day’ (2 Cor. 4:16).” The consequent effect on the individual’s life is then, “as the inward man is being transformed by the Holy Spirit, so the outward life is being progressively changed (Nichol, 1980b:617).

Hence, there is collaboration between the Holy Spirit and the individual, with the end result being a public demonstration of inward change. Contrary to the generative somatics theory mentioned earlier, White (1948:156) proposes that humans cannot effect transformation by the exercise of their will alone. While she proposes that transformation must begin in the heart, she also states that Christ’s power is a prerequisite for transformation. Only then can one see the transformation of the natural person into a spiritual person. In terms of the sequence of change, she maintains that true repentance and conversion is followed by transformation. There can therefore be no transformative process without the agency of the Holy Spirit.

In a similar vein, Volf (1996:92) underlines the role of the Holy Spirit in dismantling the throne on which self reigns. This is the place where transformation is concerned, which he aptly states as follows when writing against exclusion:

The Spirit enters the citadel of the self, de-centers the self by fashioning it in the image of the self-giving Christ, and frees its will so that it can resist the power of exclusion in the power of the Spirit of embrace. It is in the citadel of the fragile self that the new world of embrace is first created (2 Corinthians 5:17). It is by this seemingly powerless power of the Spirit – the Spirit who blows even outside the wall of the church – that selves are freed from powerlessness in order to fight the system of exclusion everywhere – in the structures, in the culture, and in the self.

It is therefore to be understood that transformation does not come easy, as it is essentially a battle against the self, which so easily leans toward exclusion. This idea reverberates with an appropriate quote by Charles Henry Parkhurst: “The man who lives by himself and for himself, is apt to be corrupted by the company he keeps.”⁷⁷ The self is therefore the big enemy counteracting the work of the Holy Spirit in transformation.

However, this is not propagation of the overcoming of the self through human effort or hard work alone by oneself. An example of this is promulgated by the New York best-selling author and high-performance expert, Steven Kotler, who opines that inner change is the result of grit and hard work. In his book, *The Habit of Ferocity*, he sets out the steps for hard work to bring about inner change because most people do not live up to their full potential.⁷⁸ Contrastingly, while determination and will power are indeed necessary, it is not all the believer needs. The role of the Holy Spirit is pivotal in effecting lasting change and true transformation (Volf, 1996). Noteworthy is the progression that occurs when the Holy Spirit takes His rightful place in the mind of the believer and the self is conquered daily, with the outcome being a transformed identity. When this happens, the renewed mind moves outward to affect other people’s lives through witness, as summarised by Simon (2018:5.) below:

Renewing ‘minds’ encourages sharing diverse gifts (compassion, preaching, prophesy, teaching, etc.) through ‘outer worship,’ crossing boundaries to serve others passionately in concrete living, lifestyles and deeds (Romans 12:6–8). Inner worship leads to rediscovering identities, capabilities, and agency. Consequently, witnesses are more likely to participate deeply in outer worship as transformative border-crossing.

⁷⁷ Charles Henry Parkhurst. (n.d.) *Self Centered Quotes*. Quotes Lover. Viewed from <https://quotes-lover.com/quotation/the-man-who-lives-by-himself-and-for-himself-is-apt-to-be-corrupted-by-the-company-he-keeps/> [Date Accessed 4 May 2020].

⁷⁸ Church Militant. (2016). The Download Restoring the Liturgy [YouTube Video]. Viewed from <https://www.youtube.com/watch?v=Q2fyW87Hfpc> [Date Accessed 16 May 2019].

However, this self-abnegation and consequent border-crossing at individual and corporate levels are the main tenets of this chapter. Admittedly, this can only happen when one engages regularly in self-reflection. This comes from a transformed identity which motivates the desired outcomes of mission, as explained by Simon (2018:5):

Rediscovery self-consciousness, self-understanding and identities motivates individuals to serve and witness together with and for the sake of social and religious strangers inside Christian, other religious, and ‘secular communities’ (Bosch 1991, xv; 20-24; 84-86; Bediako 1997, 527; Meyer 2009a, 173-174; 185-186; 2009b, 15-23; Hultgren 2011, 445; Grab 2014, 105-107; Yib 2014, 406, 409). This self-discovery is also witnessed by many who do short term missions where the missionary is a transformed as the host community, like with the Peruvian case study of Farell (2013).

Hence, a transformed mind is renewed at both levels and modalities of individual thought and corporate deeds. This movement from the inner worship to outer witness is also what realist philosophy embraces. Included in inner worship is prayer, which is the starting point for transformation.

In opening the pathways of transformation, the researcher sees the role of mission in two ways: 1) where mission transforms (compare Bosch’s [1991/2011] book title, *Transforming Missions: Paradigm Shifts in Theology of Mission*), and 2) where transformation leads to mission. Samaan (1999) promulgates that transformed identities in the church can transform those who do not know Jesus Christ as Saviour – they are not mutually exclusive. This connects with the dual transformative process generated by diversity and pluralism in the previous chapter (Simon, 2018:1):

Diversity and pluralism can influence thoughtful responses of Christians to a dual indicative and imperative of the Gospel, namely transforming witness: to transform and be transformed by ‘others’ and their realities (Bosch 1991) in Christian, other religious, and ‘secular’ communities.

These dual transformations fit well into the proposed model, which will be described later in chapter 6. The tenor of this transformation is not to justify a mudslinging experience in the local SDA Church, but that both sets of individuals be transformed for the common good of all. Hollinghurst (in Moreau et al., 2015:75) posits the following characteristics of mission-shaped evangelism, “...Not saving people from the world but allowing God to transform them as part of the plan to transform the world.” That is what the *missio Dei* and transforming identities is all about. In essence, the bedrock of this section on transformation by the Holy

Spirit can be summed up in a phrase coined by an Adventist scholar: “Transformed to transform” (Saaman, 1999:76).

Summary of the Holy Spirit and transformation in the local church

- a) The Holy Spirit is the main change agent in a person’s life. He works from within the person’s mind and transforms him or her (metamorphosis) into the image of God through external behaviour.
- b) The Holy Spirit transforms the sinner through the processes of repentance and conversion. This change in outward behaviour is preceded by an inner transformation.

The next section deals with the last part of the *missio Dei*, namely, the Church. This is with the understanding that God the Father sent the Son; God the Father and the Son sent the Holy Spirit; and God the Father, Son and Holy Spirit sent the church into all the world ... to transform identities and share in the mission of God.

3.6 The Church

The church exhibits the combined effect of the working of the Holy Spirit. After the church has been taught, transformed, and trained by the Holy Spirit, it moves forward with the Great Commission found in Matt 28:19–20. The church must be seen in its dual role as a “community of worship and witness,” argues Sunquist (2013:281–282). His point is further elucidated by comparing the church to a healthy organism:

As a healthy organism breathes in and out, so the church goes out in mission and returns to receive needed oxygen in community worship ... As the church goes out in mission, the church is the presence of Jesu Christ among the nations: loving, healing, including proclaiming, and reconciling.

Notwithstanding this, in true fashion to the *missio Dei*, one must not forget the role of the Holy Spirit in the mission of bringing Christ to the world through the church. Sunquist (2013:277) rightfully expresses that the church in mission is the church as the body of the *missio Dei*. In the researcher’s estimation, the church ushers in the kingdom of God by using as its methodology Christ’s method for mission. This is described in more detail below.

One must not be naïve about the role of the church in the *missio Dei* as explicated earlier in this chapter. There has been much debate about the role of the church and, to this critique, one

may add the voice of Flett (2014:69-70) also. He observes that the church acts between history and eschatology as the determining factor “between the times.” However, in the not so distant past, the church has been used to cover up the colonial nature of mission under “heretical structures.”

In contrast to Hoekendijk’s assertion mentioned earlier by Bosch (1991), Flett (2014:69) affirms the role of the church in the *missio Dei*: “...a correspondence form between who God is and the calling of the church in and for the world. As God is missionary, so the community which worships him is missionary.” The following statement reverberates well with the conceptual framework of this study, outlined in Chapter 2:

Finally, *missio Dei* tells us that witness, fellowship and joy are essentially related (1 John 1: 1-5). It is with joy and in peace that we encounter one another and the world around us. It is the joy of being the children of God who did not remain distant from us, but whose glory includes his coming to us (Flett, 2014:77).

Consequently, the local SDA Church needs to also undergo a transformation, notes the researcher, both in its understanding of God’s mission, and in its participation in the Great Commission, which is discussed in the next section.

3.6.1 The Great Commission – Christ’s Method for Mission

The Great Commission of going into the all the world with the Gospel of Jesus Christ can be done through focusing on Christ’s method for mission. Focusing on the Great Commission, Sahlin (2004:ii), another Adventist scholar, emphasises:

Clearly the mission of Christ is focused on the needs of people. The Great Commission in Matthew 28:19–20 must be read in the context of these other mission statements by Jesus. It is a terser statement than the others, giving really only an outline of the mission. ‘Make disciples’ is the imperative statement, and three helping verbs suggest the elements necessary to that overall goal. The church must ‘go ... baptize ... teach’ in order to ‘make disciples.’ Today, we describe the ‘go’ element in Christ’s commission as the ministry of presence or visible outreach and humanitarian work. We refer to the ‘baptize’ element as the ministry of evangelism, and the ‘teach’ element as the ministry of nurture. This tripartite set of activities is necessary in order for any missionary enterprise to be faithful to the Bible’s definition of the Great Commission.

The nuts and bolts of this commission can be understood through Christ’s method, which is explained next.

3.6.2 *Christ's Method – T2T4M – W5H1 Outline*

The linkage between the *missio Dei* and the church is well enunciated by the realisation: “The mission Christ gave the church always begins right at the point where human needs intersect with God’s will” (Sahlin, 2004:iii). This is further underscored by one of the founding pioneers of the SDA Church, who wrote:

Christ’s method alone will give true success in reaching the people. The Savior mingled with people as one who desired their good. He showed sympathy for them, ministered to their needs, and won their confidence. Then He invited them, ‘Follow Me’ (White, 1905:143).

Underscoring the importance of Christ’s method is this injunction given by a missionary couple: “This is a wholistic model of the Gospel. ...Jesus did not separate the social aspects from giving the invitation to follow Him, and neither should we” (Colon & Colon, 2016:47). Here in Table 5 follows the summation of using the six interrogative pronouns (W5H1)⁷⁹ as an outline for this model of Christ’s method.

⁷⁹ Grammar. (2020). *Interrogative pronouns*. Viewed from <https://www.grammar.com/6-interrogative-pronouns/> [Date Accessed 4 May 2020].

Table 5. Christ's Method in Mission – W5H1

STEPS	WHAT? (DEFINITION)	WHY? (REASON)	WHERE? (LOCATION)	WHO? (AGENCY)	WHEN? (OCASSION)	HOW? (METHOD)
STEP 1. MINGLE	WHAT IS MINGLING?	WHY MINGLE?	WHERE TO MINGLE?	MINGLE WITH WHO?	WHEN TO MINGLE?	HOW TO MINGLE?
STEP 2. SYMPATHISE	WHAT IS SYMPATHY?	WHY SYMPATHISE?	WHERE TO SYMPATHISE?	SYMPATHISE WITH WHO?	WHEN TO SYMPATHISE?	HOW TO SYMPATHISE?
STEP 3. MINISTER TO NEEDS	WHAT IS MINISTER?	WHY MINISTER?	WHERE TO MINISTER?	MINISTER TO WHO?	WHEN TO MINISTER?	HOW TO MINISTER?
STEP 4. WIN CONFIDENCE	WHAT IS CONFIDENCE?	WHY WIN CONFIDENCE?	WHERE TO WIN CONFIDENCE?	WIN WHOSE CONFIDENCE?	WHEN TO WIN CONFIDENCE?	HOW TO WIN CONFIDENCE?
STEP 5. FOLLOW CHRIST	WHAT IS FOLLOW?	WHY FOLLOW CHRIST?	WHERE TO FOLLOW CHRIST?	WHO TO FOLLOW CHRIST?	WHEN TO FOLLOW CHRIST?	HOW TO FOLLOW CHRIST?

Consequently, Sahlin (2004:iii) and the Adventist missions website⁸⁰ bring one to consider the full statement before breaking it up into five steps:

Notice the progression of the five verbs in this passage. ‘Mingle’ means to be present in the community, to interact with the community, and to ‘mingle ... as one who desires their good’ cannot be interpreted other than to be a good neighbor in the community, supportive of community progress and betterment. To ‘show ... sympathy’ means to be involved in practical demonstrations of compassion or humanitarian work in the community. To ‘minister to their needs’ is a clear a mandate as possible for understanding and responding to the needs in the community. The first three of the five verbs in this statement all relate to ‘pre-evangelism,’ needs-oriented ministry.

‘Win their confidence’ means to gain the trust, respect and listening ear of individuals in the community. It is a signal that they are prepared to give a hearing to the message of the gospel. It is related in the logic of this passage to the needs-focused, humanitarian ministry that serves as the ‘entering wedge’ of mission. Because Christ took time to understand the community, because He was attentive to the needs of the people and took practical, helpful steps to meet those needs, then the minds of people were opened to hear His message. Ellen White says that is the only successful method for reaching any community.

‘Bade’ is an old English word, now outdated in general usage. The present tense is ‘bid,’ and it is still used to mean proposals that are offered for business in commercial transactions. (As in, ‘We have a *bid* for the painting of the school.’) To update the language, the last step in the five-part process outlined by this passage, ‘Christ asked people to follow Him.’ When there is an adequate level of trust, then an individual should be asked to accept Christ and live their lives as His disciple. A ‘follower’ or ‘disciple’ is one who learns from the master, who continues on a journey, growing each step of the way. So, Christ’s invitation is not simply to join a church or believe in a doctrinal statement, but to begin a life-long journey of faith development and maturity (bold in original).

Once the church members are “transformed to transform” (Saaman, 1999:76), using this winning formula for missions will enable the church to see the outcomes, and hopefully realise:

In Ellen White’s paradigm for the missionary work of the Seventh-day Adventist Church, it is abundantly clear that knowing the needs of the people, understanding the surrounding community, is an essential, foundational element. No one can actually implement this inspired counsel without giving attention to community research and analysis (Sahlin, 2004:np.).

The SDA global church sees the embodiment of Christ’s method in establishing “Centers of influence” also called “Life Hope Centers” around the world. In an interview with “M360” (A

⁸⁰ Seventh-Day Adventist Church. (n.d.) *Learn Christ’s Method*. Global Mission Urban Centers of Influence. Viewed from <https://urbancenters.org/using-christs-method> [Date Accessed 4 May 2020].

mission video programme of the SDA Church), the world missions leader in the SDA Church, Gary Krause, sums up the purpose of these centres as follow:⁸¹

That's the name we're giving to centers of influence that we hope to see in cities all over the world. It's a concept that comes from Ellen White, who had a vision to 'establish in all our cities small plants which shall be centers of influence.'

The idea is simple—start wholistic ministry centers in urban areas to connect the church to needs in the community. Ellen White envisaged centers including things such as lifestyle education, treatment rooms, bookstores/reading rooms, restaurants, literature ministry, lectures, instructions on preparing wholesome food, etc.

Today's Life Hope Centers may look different and offer some different services and ministries, but the principle remains the same—to connect with people's needs.

Having described Christ' method as a whole, attention will now shift to each of the five steps of the model, constituting the last part of the *missio Dei*. For clarity, they will be described under the following headings outlined by the W5H1 pronoun, namely: definition, reason, location, agency, occasion, and method.⁸²

3.6.2.1 Step 1: To Mingle

WHAT IS MINGLING? – DEFINITION

- “The Saviour mingled with men as one who desired their good” (White, 1905:143);
- He met others for their benefit. Luke 15:1, 2 – Jesus welcomes sinners and eats with them;
- There is a need to mingle with caution when interacting with people who live by worldly standards – (Colon & Colon, 2016:50);
- “Mingling is the first contact with the stranger,” or with “the other” – (Yagambrun, 2018:15);
- Taking the initiative to be amongst people whose company you seek intentionally and deliberately;
- “Taking the initiative to mingle with others naturally comes easier to some than to others” – (Saaman, 1990:44);

⁸¹ Seventh-Day Adventist Church. (n.d.) *Centers of Influence*. Viewed from <https://am.adventistmission.org/360-centers>. [Date Accessed 4 May 2020].

⁸² The sub-sections are bulleted in order to engender and facilitate quick discussion points in the seminar of T2T4M, which will be presented in future.

- “The anyway principle” declares to do good regardless of people’s responses – (Colon & Colon, 2016:58).

WHY MINGLE? – REASON

- “Accompanied by the power of persuasion, the power of prayer, the power of the love of God, this work will not, cannot, be without fruit” – (White, 1905:143–144);
- To establish rapport and to network with people – (Colon & Colon, 2016:47);
- Social media and social distancing have eradicated mingling in close proximity
- There is a need for social contact with people because we are social beings.

WHERE TO MINGLE? – LOCATION

- Mingle with people in public places, such as sports arenas, and shopping malls
- The meeting place needs to be in a safe environment – (Yagambrun, 2018:18);
- Jesus met with people in their homes – Luke 7:36–50;
- Meet people in their villages and in the streets as Christ did – (Yagambrun, 2018:18).

WHO TO MINGLE WITH? – AGENCY

- All people in need, especially the “undesirables” in society – (Colon & Colon, 2016:49);
- All sinners – Luke 15:2; Mark 9:13.

WHEN TO MINGLE? – OCCASION

- Meet with people in their daily avocations and in their temporal affairs – (Colon & Colon, 2016:62).
- Mingle at mealtimes – Matt. 9: 11–13.

HOW TO MINGLE? – METHOD

- **M3 in Somerset West** – “*Movie, Munch and Mingle.*” This consists of inviting the community to a central venue where a Christian movie is screened. The local church members prepare a meal to munch on, and also assist in serving it to the attendees at the venue. Some other church members mingle with the attendees while the food is shared and enjoyed. This also serves as a great opportunity for networking (Yagambrun, 2018:18);

- **Outdoor kiosk in Manila, Philippines.** The self-proclaimed mission of Simply Foods in the metro deals with people's healthy eating habits early on a Sunday morning. They also offer more than food, for instance, an exercise class, a vegetarian food tasting, a health workshop, a cooking demonstration, a free heart check-up, or simply the invitation to eat breakfast (Krause, 2015:33).

The next section outlines the W5H1 outline of step 2 of Christ's method.

3.6.2.2 Step 2: To Sympathise

WHAT IS SYMPATHISING? – DEFINITION

- “He showed His sympathy for them” (White, 1905:143);
- Matt. 9:35–36 – Jesus had compassion on the crowds;
- Luke 10:30–37 – The Good Samaritan was driven by sympathy;
- “...loving action is the clear result of true sympathy” – (Colon & Colon, 2016:66);
- ‘Sympathy’ is commonly understood as meaning: “pity or sorrow for someone's misfortune. Empathy is our capacity to sense and understand what another is feeling from their – not our – point of view ... The focus is on them and how they make sense of their feelings”⁸³;
- Compassion means “to suffer with”.

WHY SYMPATHISE? – REASON

- “Jesus has instructed us to bring comfort, sympathy, and help to those we can” – (Colon & Colon, 2016:70);
- “Without Christ's sympathy in our lives, and without feeling His compassion, our witness becomes a formality, a duty devoid of warmth, vitality, and power” – (Saaman, 1990:61–62);
- “Us humans are social creatures, and tend to rely on others to confirm our beliefs. We don't want to be wrong, so we seek confirmation from others”.⁸⁴

⁸³ Conflict Dynamics Profile. (n.d.). *What is conflict costing your organization?* Viewed from <https://www.conflictdynamics.org/>. [Date Accessed 27 May 2020]

⁸⁴ Quora. (2019). *Why is sympathy important?* Viewed from <https://www.quora.com/Why-is-sympathy-important> [Date Accessed 23 May 2020]

WHERE TO SYMPATHISE? – LOCATION

- In public places where the community comes together – (Colon & Colon, 2016:62)
- In your own house by making your house a “safe house” for others to come to – (Colon & Colon, 2016:69);
- On the roads, like the Jericho road in the parable of Luke 10.

WHO TO SYMPATHISE WITH? – AGENCY

- People who are in need and suffering – (Colon & Colon, 2016:67);
- Strangers in need – Luke 10;
- Prodigals and wayward children in your own family – Luke 15: 20–32;
- The broken-hearted people like Lazarus’ family – John 11.

WHEN TO SYMPATHISE? – OCCASION

- At times of small misfortunes as well as great disasters – (Colon & Colon, 2016:62);
- At times of suffering and abandonment – Luke 10;
- At times when life’s vicissitudes, such as financial ruin, or unemployment, drain people’s capacity to cope with life;
- At times when major decision-making is necessary, such as divorce, career move, or plans for further education in a family;
- At the time of death, when attending local funerals, and assisting financially where possible.

HOW TO SYMPATHISE? – METHOD

- **After-school and weekend programme for kids in Pennsylvania** – Simplicity Outreach Center of Influence started this activity after doing a door-to-door needs assessment⁸⁵ (Krause, 2015:40–42);
- **A rehab centre for alcoholics, drug addicts and smokers in Wangige, Kenya** – an outreach center of influence reaching people on the streets of Nairobi. A team mingled and chatted with the men at a place where alcohol is sold. They then invited them to a local place at the market the following Wednesday. There were talks given, a meal shared by church volunteers, and Bible lessons were handed out. They met every

⁸⁵ For more information, see www.simplicityoutreach.org [Date Accessed 23 May 2020]

Wednesday for four weeks at lunch time until the rehab ministry became a long-term ministry (47–53);

- **A second-hand store in Copenhagen, Denmark** – “Happy Hand” is a non-profit second-hand shop which sells clothes, furniture, and household items. The shop⁸⁶ was founded by a woman with a large vision and a passion for mission (:54–60).

The next section outlines the W5H1 outline of step 3 of Christ’s method.

3.6.2.3 Step 3: To Minister to Needs

WHAT IS MINISTERING TO NEEDS? – DEFINITION

- “...ministered to their needs...” (White, 1905:143);
- Mark 5:22–43 – “Often the greatest opportunities to minister to people’s needs come through interruptions” – (Colon & Colon, 2016:73);
- John 4:1–42 – Jesus crossed boundaries to meet the needs of a Samaritan Woman (Jusu, 2016:1534);
- Mark 10:46–52 and John 5:1–9 – Jesus asks questions to discover the needs of a blind man and a lame man;
- To assess the needs of a person or community and then to address each of those needs.

WHY MINISTER TO NEEDS? – REASON

- “... ministering to one’s need at the same time provides opportunity to mingle and to sympathize as well” – (Yagambrun, 2018:22);
- Assuming to know a person’s need has often led to unfulfilled needs through “fulfilling” programmes;
- According to Maslow, the unfulfilled need becomes the focus of attention, and we do not fulfil any higher needs until we have met the lower ones – (Saaman, 1990:73).

WHERE TO MINISTER TO NEEDS? – LOCATION

- At the local church premises;

⁸⁶ Photos of the shop can be seen at www.happy-hand.dk

- At community centres where people gather with various needs. Places such as clinics and pay-out points for pensioners; these compare with Paul's meeting of the Greek intelligentsia at Mars Hill, Athens – Acts 17.

WHOSE NEEDS TO MINISTER TO? – AGENCY

- The orphans and the widows – James 1:27;
- Foreign nationals – Lev 23:22;
- Church members who are suffering – (Colon & Colon, 2016:77);
- People identified as needy (after conducting a needs assessments or community survey in the local community);
- People with spiritual needs and who may be soul-searching, for example, forgiveness and God's love.

WHEN TO MINISTER TO NEEDS? – OCCASION

- In the crowds or throngs – Mark 5:22–43;
- When church leaders are being interrupted by the sheer needs of society – (Colon & Colon, 2016:6).

HOW TO MINISTER TO NEEDS? – METHOD

- **Young people helping older people in Kinshasa, DRC** – They “have been distributing books, visiting door to door, and serving old people by drawing water, finding them firewood, and collecting clothes to give them from local churches” (Krause, 2015:62);
- **Health van ministry – New York** – This is an entry point to reach people in the city. Churches in New York organised soup kitchens, hot meals, a food pantry, and a health van ministry. Young people organised compassion rallies where they performed acts of kindness in the community (:63);
- **Two second-hand stores in Tver, Russia** – It is called Garden of Eden store, predominantly attracting workers and pensioners. The church mainly distributes Adventist newspapers and books through this store (:68–69);
- **Language school for refugees – San Diego, USA** – “Every person sitting in the English language school at Paradise Valley Adventist Community Center has a story of loss. They are refugees...” Personal transformation has happened both to the church and the refugees (:71–78).

The next section sketches the W5H1 outline of step 4 of Christ's method.

3.6.2.4 Step 4: To Win Confidence

WHAT IS CONFIDENCE? – DEFINITION

- "...and won their confidence" (White, 1905:143);
- Luke 2:52 – Jesus won the favour of people;
- Neh 2:1–9 – the confidence king Artaxerxes had in Nehemiah as his cupbearer;
- "Through mingling, showing sympathy, and ministering to needs, we show people that we care. Of course, we hope and pray that the Holy Spirit will touch their hearts and lead them to a full commitment to Him. But our care and love doesn't depend on them accepting Jesus. When we show people that our care has no strings attached, we build confidence";⁸⁷
- Winning people's confidence is not a step on its own, but is the outcome of steps 1, 2 and 3;
- "When you nurture rapport with community leaders, asking them what are the community needs, seeking their advice on meeting these needs, and then following up with action, you are building relationships with them. This is social capital" (Colon & Colon, 2016:83);
- When people show confidence in us, we must point them to Jesus.

WHY WIN CONFIDENCE? – REASON

- Only when mutual trust and confidence are established through steps 1–3, can one proceed with the next step;
- This step is a response from community to the church and can serve as a litmus test for genuine relationship building;
- This is the most difficult step because confidence does not happen overnight (Yagambrun, 2018:25).

WHERE TO WIN CONFIDENCE? – LOCATION

- In the community, especially with businesses and sports bodies – (Colon & Colon, 2016:84);

⁸⁷ Seventh-Day Adventist Church. (n.d.) *Learn Christ's Method*. Global Mission. Urban Centers of Influence. Viewed from <https://urbancenters.org/using-christs-method>

- In family homes, after serving them and meeting their felt needs.

WHOSE CONFIDENCE TO WIN? – AGENCY

- The target audience that one has mingled with, sympathised with, and ministered to previously;
- Other Christian churches in the local area to partner with in causes of missions.

WHEN TO WIN CONFIDENCE? – OCCASION

- After steps 1–3 are completed, and a good name and reputation have been established;
- When social capital is gained (:83);
- When the local church is known for sponsoring the local community events and having an unwavering commitment (:84–85).

HOW TO WIN CONFIDENCE? – METHOD

- **Confidence is won over time without any shortcuts – Bangkok Thailand**
“Confidence is built over time by being an intentional follower of Jesus who shares everyday life with people in the same ways Jesus did. You can’t force people to trust you. It happens over time as we rub shoulders authentically and consistently with people in everyday situations. We gain confidence by listening, meeting needs, keeping our word, walking our talk, and by being there for people in good times and in challenging times” (Krause, 2015:40);
- **Tutoring poor children for free – unnamed Chinese city.** Slowly, a couple connected with children and their families. They gained their trust offering to provide free tutoring for the children. More than 100 children are being taught reading, writing and arithmetic- and Jesus love for them (:88);
- **Center of influence for prostitutes, criminals, and the homeless – Mexico City**
Each person who enters this centre is treated as a beloved child of God by the workers and volunteers. Location is important and this centre lies at the crossroads of a vast human tragedy – a hidden and unhidden world of poverty, criminality, and street children. This ministry allows them to come close to people and win their trust, then to point them to Jesus (:90-96).

The next section explains the W5H1 outline of step 5 of Christ’s method.

3.6.2.5 Step 5. To Bade to Follow Christ

WHAT IS TO BADE TO FOLLOW CHRIST? – DEFINITION

- “Then He bade them, ‘Follow Me’” (White, 1905:143);
- Mark 1:17 – Seek people where they are at their station of life;
- “The whisper of a friend is more powerful in drawing people to Jesus than is the shout of a stranger (John 10:11, 14)” (Colon & Colon, 2016:89);
- “Leading people to Him is a natural result of wholistic ministry. It arises from the first four steps, where relationships are built. When people start questioning our motivation and why we live the way we do, it is natural to start talking about the Source of our spiritual commitment”;⁸⁸
- The strongest argument in favour of the gospel is a contagious Christian – (White, 1905:170).

WHY BADE TO FOLLOW CHRIST? – REASON

- The potency of a heartfelt testimony will transcend theoretical arguments and theological debates and move the person to accept Christ – (Saaman, 1990:98);
- “Discipleship means adherence to Christ, and, because Christ is the object of that adherence, it must take the form of discipleship” (Bonhoeffer, 1959:59);
- Evangelism is always an invitation people must respond to (Bosch, 1991/2011);
- We are the bridge and a part of the mission of God (*missio Dei*).

WHERE TO BADE TO FOLLOW CHRIST? – LOCATION

- Invite people to events dealing with health, family, personal finance, and conflict resolution - (Colon & Colon, 2016:91);
- At occasions where medical missionary work such as health expo’s can be done (:92).

WHO TO BADE TO FOLLOW CHRIST? – AGENCY

- The people who have displayed confidence in your missions and ministry;
- Target the spiritually lost people in your community – Matt 18:10–14;

⁸⁸ Seventh-Day Adventist Church. (n.d.) *Learn Christ’s Method*. Global Mission. Urban Centers of Influence. Viewed from <https://urbancenters.org/using-christs-method> [Accessed May 2020]

- Reach out to secular people and those who are hard to reach spiritually, especially those who have a different worldview to Christianity, such as Hindus and Muslims - (Colon & Colon, 2016:90).

WHEN TO BADE TO FOLLOW CHRIST? – OCCASION

- Invite only after steps 1 – 4 of Christ’s method have been applied.
- Make friends first: “The whisper of a friend is more powerful in drawing people to Jesus than is the shout of a stranger” (:89);
- Be a bridge as a loveable Christian and raise spiritual topics as the Holy Spirit prompts you (:91-91);
- Await the Lord’s working on the hearts of people at the right time, then invite them to accept Christ (:93).

HOW TO BADE TO FOLLOW CHRIST? – METHOD

- **Pre-dawn prayers in Brazil** – This was called 40 dawns of prayer where a church prayed for 40 consecutive days for the outpouring of the Holy Spirit. The Holy spirit responded, and 40 people were baptised at the end of the 40 days. They had many more successful prayer rallies after that (Krause, 2015:104–109);
- **Training every member for ministry in New South Wales, Australia** – They deliberately did not have a church building, so that the church members would not become too comfortable on this earth. Instead, they constructed “a church for the unchurched.” Their main purpose is to train every member for active ministry (:110–115).

These 5 steps of Christ’s method were written by one of the SDA church’s founding members and has given the SDA Church a framework to do mission as part of the *missio Dei*:

Christ’s method alone will give true success in reaching the people. The Savior mingled with people as one who desired their good. He showed sympathy for them, ministered to their needs, and won their confidence. Then He invited them, ‘Follow Me’ (White, 1905:143).

Whilst the 5 steps of Christ’s method were unpacked to give greater clarity and credence to step 4, they must be seen as a holistic unit. The final section below concludes this study.

3.7 Conclusion

This chapter, which focused on the theological and missiological significance in mission theology, differentiated between the three central concepts of mission, missions, and *missio Dei*. Thereafter, the focus of the *missio Dei* was amplified through the work of the Holy Spirit. The Holy Spirit's influence and work as part of the *missio Dei* was deliberated in six areas, namely: 1) Christian identity, 2) insiders and outsiders, 3) church membership, 4) proxemics, 5) unity in diversity, and 6) transformation. The mission of the church as identified through the five steps of Christ's method of ministry formed another facet of the *mission Dei* – the pinnacle of the chapter. Having dealt with the literature review in the last two chapters, the next chapter demarcates the research methodology utilised in this study.

CHAPTER 4

PROGRAMME THEORIES AND LOCAL SDA CHURCH IN THE EMPIRICAL PROCESS

4.1 Introduction

The previous chapter focused on the theological and missiological significance in mission theology, and differentiated between the three central concepts of mission, missions, and *missio Dei*. Building on this, the current chapter follows the realist evaluation process of data collection which utilises theory-driven interviews to inspire, validate or confirm, and falsify or modify hypotheses about how programmes and interventions work (Pawson, 1996:295). For this, the researcher relied heavily on Manzano (2016:1–9), who drew on the works of Pawson and Tilly (2006) and Emmel (2013) to explain the processes followed here: “Theories are placed before the interviewee for them to comment on with a view to providing refinement. The subject matter of the interview is the researcher’s theory and interviewees confirm, falsify, and refine this theory.” This was done in an attempt to develop a programme theory which connects to the case study of the local SDA church.

4.2 Programme Theory

Programme theories refer to interventions which lead to outcomes, as stated earlier. Citing from experts in the field of realist evaluation, Shearn et al., (2017) define “programme theory” as follows: ⁸⁹

In the broadest definition, programme theory or theories are the ideas about how the programme causes the intended or observed outcomes (Davidoff, Dixon-Woods, Leviton, & Michie, 2015; Funnell & Rogers, 2011). Programme theory or theories are central to realist evaluation or synthesis, as they may form the means to providing plausible explanations of why certain interventions work or do not in certain circumstances (Pawson, 2006; Pawson & Tilley, 1997).

⁸⁹ Katie Shearn, Peter Allmark, Hilary Piercy and Julia Hirst. (2017). ‘Building realist programme theory for large complex and messy interventions’, *The International Journal of Qualitative Methods*, 16(1), 1–11. doi: 10.1177/1609406917741796

Shearn et al., (2017:1–11) elaborate on the importance of developing initial rough programme theories (IRPTs) and propose a “method for building IRPTs for use in realist research evaluation and synthesis.” The following points from their research resonate with the realist evaluation approach of the mission practice of the local SDA Church: Methods for developing initial theories in realist research are varied and underreported; there is a need for methodological clarity in the use of realist evaluation and realist synthesis as it is used mostly in the social and health sciences. They also indicate that there are notable contributions to support researchers in the development of realist inquiries, such as the realist and meta-narrative evidence syntheses: Evolving standards RAMESES I (Wong, Greenhalgh, Westhorp, Buckingham & Pawson, 2013) and RAMESES II (Wong, Westhorp, Manzano, Greenhalgh, Jagosh & Greenhalgh, 2016) projects.

Two principles of realism were postulated: 1) A goal of realist research is to explain causal processes, and 2) realist research embraces the idea that complexity is inherent in social systems (Westhorp, 2012). From this information, one can deduce that programme theories are a central aspect of realist research. The relationship between grand, middle-range, and programme theory can be seen in Figure 10 below.

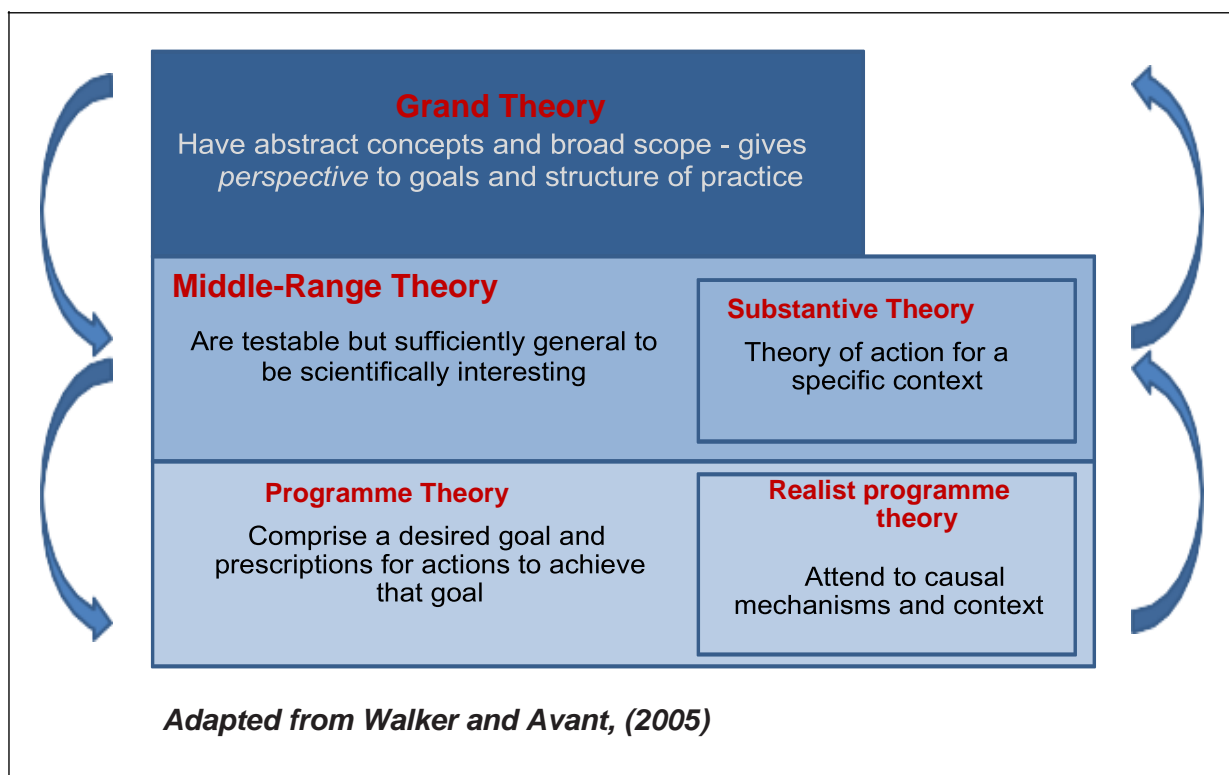


Figure 10. Relationships between Grand, Middle-Range, and Programme Theory
(Source: Shearn, Allmark, Piercy & Hirst, 2017:3)

This explains, then, that a programme theory is defined in the narrower sense of how a specific intervention is theorized to lead to a goal (Davidoff, Dixon-Woods, Leviton & Michie, 2015:228-238). This method was illustrated in this chapter through the iterative process followed in the interviews, although it is not referred to as such in this study. Taking into consideration the evolving nature of the realist interviewer's knowledge (learner–collaborator–teacher), three phases of realist interviews are proposed by Manzano (2016:13), namely, theory gleaning, theory refinement, and theory consolidation. The writer observes that “these phases illustrate how the evaluator adjusts and shapes the interview, keeping theory as the common denominator.” The programme theory of the interviewer will then lead to a development of middle range theories (MRT's) – which is defined by how others see the way the programme is supposed to work (Pawson, 1996:123–125).

The section below discusses the three phases of realist interviews intertwined with the three order theories proposed by Manzano (2016:13–15):

- 1) **First order theories** – “... those that identify how the contextual circumstances of some users/programmes may impact behaviour and effectiveness.”
- 2) **Second order theories** – These emanate from the follow-up interviews, where second level or order theories are incorporated into the evaluator's thinking processes resulting in the questions being less standardised and more tailor-made to refine specific outcome patterns.
- 3) **Third order theories** – This relates to hypothesis refinement and is interlinked with the first two orders. Here, the theories worthier of consideration are being fine-tuned as a second level of refinement (a never-ending process). The level of consideration requires the investigation of other existing rules, protocols, and unwritten norms about programme users. This level should look for how new interventions or programmes modify the way that routine roles and behaviours are enacted.

Next, the chapter outlines how the interviews and data collection conformed to the three phases of realist interviews indicated by Manzano (2016:13–15), which presents the diagnostic phase of this research at the local SDA Church.

4.3 Phase 1 - Theory Gleaning Interviews

These theory gleaning interviews were applied via the researcher's informal observations at the church from January 2017 until December 2018. It then followed through the first round of interviews conducted to obtain the stakeholders' input, which took place on the 17th of December, 2017, with the local church board leaders of the said church. The interviews were done with the church board leaders in order to develop first order theories. For this report, see Appendix 6.

4.3.1 Data Collection Process of the Interviews

Thereafter, the interview process was submitted to and approved by the Ethics Committee of Stellenbosch University. The interview guides were given to the interviewer and the psychologist a week prior to the actual interviews. The interview process, which was sent to them via email, is provided in Appendix 2.

Due to the authoritative position the researcher holds at the local SDA Church, and in order to comply with the requirements of the Research Ethics Committee of the University, an external interviewer was appointed to conduct the interviews.⁹⁰ In further compliance with the Ethics Committee, and in an attempt to mitigate the risks of the board members, a registered and independent psychologist was also present at the interviews in case any support was needed. However, no one approached the psychologist on the day of the interviews, or any day thereafter.

4.3.2 Report of The First Order Theories' Interviews

In a debriefing with the local church on the 14th of October, 2017, the available church board members agreed to a meeting on a Sunday morning. In consultation with the local church pastor, the church board, the interviewer, and the psychologist agreed to meet on Sunday the 17th of December, 2017, at 10h00. The meeting, which took place at the local SDA Church hall, was convened by the researcher.

Most of the members were present before 10h00, but the actual meeting only started at 10h15 due to a late arrival. Apologies were received from two local and one foreign national SDA Church board members. After giving the debriefing, the researcher left the venue at 10h25.

⁹⁰ He is also a realist evaluation PhD (Missiology) candidate at the same university.

There were eight board members present; the total constitution was as follows: Eight members present, three excused, and one absent. This translated into a 66.6% response rate. The researcher was contacted by the interviewer around 13h00 to come and collect the informed consent forms and the recorded electronic data.⁹¹

Thereafter, the interviews were sent for transcription on Monday the 20th of December, 2017. The final transcribed data were received via email on Wednesday the 22nd of December, 2017, and the original recordings were deleted as per arrangement with the ethical requirements of the study.

The outcomes of all the research instruments mentioned above will aid in the way forward toward integration at the local SDA Church in the realist evaluation. The meeting where feedback was provided to the local SDA Church, took place on Saturday the 17th of February, 2018. This fulfilled the iterative process of realist analysis where the programme theories are refined to and from evidence, according to Manzano (2016:7). She observes that “the proposed number of interviews to be carried out, mentioned in research proposals, is only an approximate plan because the realist process of theory-testing is unpredictable, unstable and uncertain.” However, the researcher remained uncertain at this point about how the second round of interviews with the local SDA Church would turn out and if the purpose of refining the theories, as mentioned above, would be ascertained.

4.4 Phase 2 – Theory Refinement Interviews

Figure 11 below diagrammatically presents the refinement of the interviews.

⁹¹ The researcher paid the interviewer for his travel costs on Friday the 15th of December 2017. The psychologist was paid for her services on Tuesday the 19th of December, 2017.

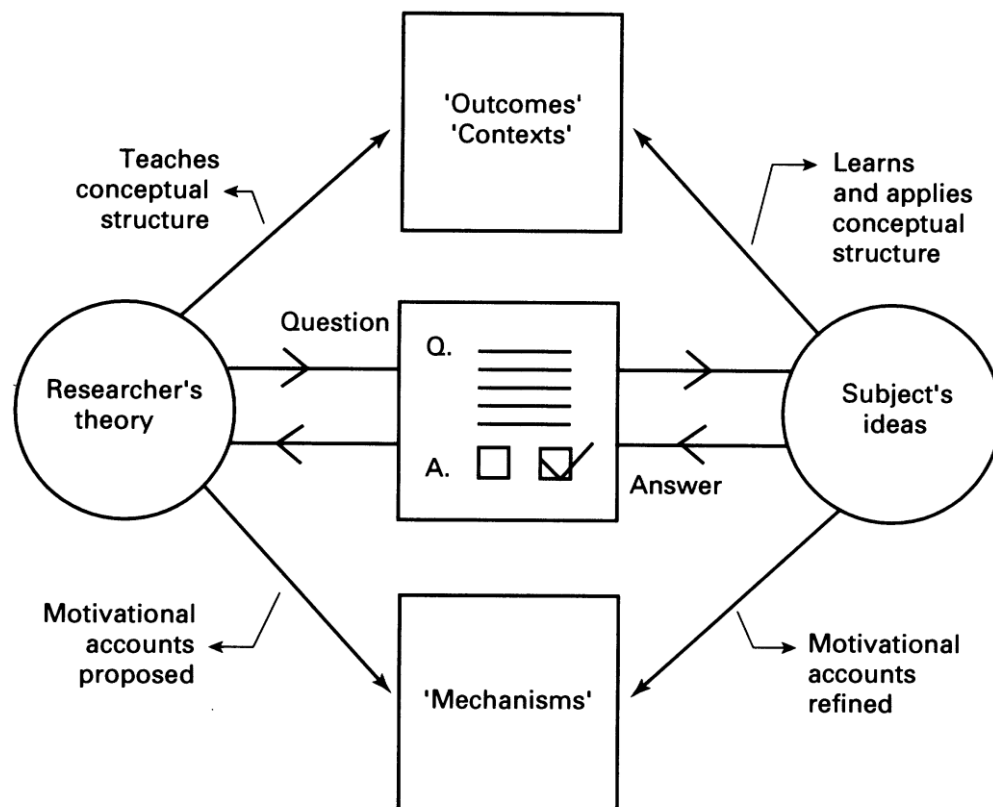


Figure 11. Theory Refinement Interview Structure

(Source: Pawson, 1996:304)

Following the use of theory-driven interviews proposed by Pawson (1996), as illustrated in Figure 11 above, and the suggestions by Manzano (2016:12), the interviews at the local SDA Church were conducted to develop **theory (gleaning)**. This would either **confirm/validate** and **falsify** or **refine** the theories developed. In other words, each of the theories (or presuppositions) will be tested and adapted. The mini-research questions were compiled into questions for the interview process. The theories which looked at the factors of causation for tension between the insiders and outsiders in the local SDA Church are presented below. The theories were gleaned from the interviews done with the church leadership, the researcher's observations, and by the informal conversation with both the insiders and the outsiders at various platforms and interactions. See Appendix 4 for more details on the theory refinement process. The diagnostic phase of the realist evaluation of the whole church occurred on the 17th of February, 2018.

4.4.1 Data Collection Process of the Interviews

The purpose of round two of the engagement with the local SDA Church was to develop the second order theories (Manzano, 2016:14). This process was done with all the baptised

members of the church – both local and foreign nationals. The church first perused the challenges and causal factors of the tensions in the church as given by the church leaders in December 2017. This exercise also served to correlate what was said by the local SDA Church board leaders through this second round of feedback (triangulation). Part of the theory refinement process took place when the church members could confirm, falsify, and/or refine the theories developed so far. This part of the research methodology also rendered the quantitative part of the research design through the written questionnaires.

4.4.2 Report of The Second Order Theories' Interviews

The church members were requested to remain behind after the divine service from 12h05 on the 17th of February, 2018. The local church pastor arrived at 12h27. The purpose of the feedback meeting was explained by the researcher. Thereafter, members were given a copy of the interview report with a pencil (see Appendix 5). The attendees were specifically requested not to write their names on any of the papers in order to maintain anonymity.

Thereafter, instructions were given to write next to the question numbers on the left-hand side and indicate whether it was true (confirm) or false (falsify). Further remarks or comments had to be written on the back page of the document after reading through the feedback by themselves. Upon the completion of the document, attendees placed the documents on the chair at the door of the church as they exited the building. The forms were collected by the researcher after the last person completed at 12h55.

4.4.3 Outcome of The Meeting

Some church members underlined the key points, but the majority wrote their comments as instructed. Besides a soft sigh here and there, most members completed the forms quietly and left as soon as they were done, with the first person vacating at 12h30. One church leader requested to complete his form at home and return it the following week.

Even though members wanted to leave, the local church elder requested that the church board members remain behind.⁹² Consequently, those who were done appeared bored and impatient, or so it seemed. The three board members who were absent from the meeting that took place on the 17th of December, 2017, were present that day. Some questions of clarification were

⁹² The meeting called after the feedback session had to do with the transfer of membership and marital status of different cultures in the church.

raised but no detailed discussion was entered into. The last form to be completed was at 12h55 and the pastor completed his at 12h57. Thirty forms were completed in total and two were not returned. Form 31 was returned a few weeks later just prior to the time when the researcher transferred the data from the handwritten forms to the typed summation.

Later, in response to the church board feedback, the researcher compiled the responses of the church members and formulated the data into one document with response rates and pie charts, which can be viewed in Appendix 6. This phase of the research represents the process of theory gleaning and refinement through the first order and the second order theories. This combined attempt was to arrive at the third phase of theory consolidation.

Comments were recorded by 20/31 (64.5%) respondents of the baptised members of the church. This translated into 11 (35.5%) respondents who just wrote Confirm /True or False/ Falsify. These comments were included in the report of 26 April 2018. Each letter represents the comments of one individual. Comments were not spell-checked or fixed grammatically but recorded as written down by the respondents. Question marks were placed next to a word where the handwriting was unclear. The iterative processes of the first and second order theories can be viewed in Appendix 6. The next section will outline phase three of the programme theory development, namely, theory consolidation.

4.5 Phase 3 – Consolidating Interviews

As mentioned earlier, theory consolidation is ongoing as third level theories develop (Manzano, 2016:15). In this section, further theory refinement is done by assessing “the other existing rules, protocols and unwritten norms about programme users. This level should look for how new interventions or programmes modify the way that routine roles and behaviours are enacted” (:13-15). This consists of the local SDA Church’s records and minutes of the board and business meetings, as well the informal observations done by me over a period of more than 15 months (2017 and 2018).

It is evident from the literature and experience that realist evaluations take time to do, as the researcher discovered while doing the empirical research. The following process of Manzano (2016:13) played out in the current research:

In the first interviews, those hypotheses start in the form of possible Cs, possible CMs, and possible intended and unintended Os. As more interviews are conducted and more evidence is gathered from other sources (i.e. observations, policy documents, other evaluations of the same programme, surveys), interviewer hypotheses will aim to construct outcome patterns (CMO). The notion of emergence is another tenet of realist evaluation (Pawson, 2013) and interviewers should also plan for the unplanned and be ready for the exploration of unexpected (not previously hypothesized) Cs, Ms, and Os.

This description was noticeable in the realist evaluations that were done, as demonstrated in this chapter.

4.5.1 Data collection Process and The Report of the Third Order Theories

In this section the researcher combined the data collection process and the report for ease of reading. This is the exploration of material referred to earlier as “grey literature.” The grey literature of the local SDA Church will cover the three main areas of quantitative data, namely:

- Summary of the quantitative data of the Church board meetings and Church business meetings;
- Minutes of the Church board meetings and Church business meetings;
- Church membership records.

Before juxtaposing the realist synthesis with realist evaluation, it needs to be mentioned that this methodological approach enabled the researcher to probe deeper into the empirical data than what he would have been able to, had he used a positivist or anti-positivist approach, as explained in Chapter 3. The strength of this analysis tool was explained by the iterative process of collecting data (interviewing) and theory building. Building on this foundation, the realist evaluation is discussed next.

4.5.2 Realist Synthesis and Realist Evaluation

The literature and proponents of realist studies clearly distinguish between realist evaluation and realist synthesis. Dr Justin Jagosh⁹³ differentiates between realist evaluation and realist synthesis. He purports that realist evaluation occurs when one works with primary data through empirical works, such as interviews, etc. Realist synthesis happens when one uses primary data through interviews, etc., **and** conducts a literature review.

Realist evaluation establishes causality through developing and testing granular theories (CMOs) about *how* and *why* change happened. While realist evaluation does not explicitly

⁹³ Justin Jagosh. (2017). Introduction to Realist Evaluation and Synthesis, 25/1/17. Viewed from <https://www.youtube.com/watch?v=QrneOfXzx0> [YouTube Video]. [Date Accessed June 2018].

talk about ‘programme contribution,’ the programme is part of some theories, and not part of others. Through testing the theories, the evaluation aims to confirm that an outcome in a context emerged through mechanism—and how the resources introduced by the programme gave rise to this (or how factors other than the programme gave rise to mechanisms that led to the outcomes). Therefore, you have attributed the change to a particular causal explanation, which may or may not include the programme. In this sense, realist evaluation is more binary than contribution analysis—the programme is either part of a tested, confirmed CMO, or it is not (in x context).⁹⁴

Added to this discussion is the voice of Pawson (in Emmel et al., 2018:205) who states that “realist evaluation (RE) and its equally truculent sibling, realist synthesis (RS), have entered mainstream.” Further, he observed that they have broken the 25-year barrier of a new paradigm lifespan. The reason he gives is rather simple: “RE and RS are mere episodes, nothing other than second-cousins, in a long line of established realist thinking. Realism is transdisciplinary. Realism is here to stay because of its scientific credentials.” Hence, the researcher noticed in Pawson’s writings that he consistently uses Realist Evaluation (RE) and Realist Synthesis (RS) as pairs, unless he is talking about the one or the other, especially in his post-2017 writings.

In this study, the researcher opted for a realist synthesis, as it explores more than generates or tests, says Ruth Garside.⁹⁵ It was the preferred option, as it includes a literature review, and not only a realist evaluation of a programme or a policy. While proceeding to the core of this chapter, the researcher’s aim was to see the outcomes of the mission programme of the local SDA Church in terms of the three groups at the three levels of research.

Gleaning from the expertise of realist experts done in low-resource settings, such as Machal, Kegels and Van Belle (in Emmel et al., 2018:81–83), to mention an example, the research was conducted at the same three levels, namely: the micro-, meso -, and the macro levels, followed by further elaboration here. While they are presented in a relatively linear and sequential fashion for the sake of clarity, they are far more complicated in their relationship to one another, observes a group who was building realist programme theory for large complex and messy interventions (Shearn et al., 2017:7). The three levels of the research are illustrated in Table 6 below.

⁹⁴ Mixing, matching and modifying methods in realist evaluation: should we be purists or pragmatists? By the Itad Realist Evaluation Learning Group, August 2018. Viewed from <http://www.itad.com/mixing-matching-and-modifying-methods-in-realist-evaluation-should-we-be-purists-or-pragmatists/> [Date Accessed 12 July 2018].

⁹⁵ Ruth Garside. (2017). Introduction to realist reviews [YouTube video]. Viewed from https://www.youtube.com/watch?v=t_Z1gyeJHzc [Date Accessed 12 July 2018]. She is a senior lecturer dealing with evidence synthesis and have understanding of qualitative evidence.

Table 6. Three Levels of Research Done

Level	Description
Micro-levels	The micro-levels of my research focused on the local church board members and the local church pastor.
Messo-levels	The messo levels concentrated on the baptised local church members of the church at large.
Macro-levels	The macro-levels highlighted the policies and procedures of the SDA Church Cape Conference and the organisation of the SDA Church at large which impacted the local SDA church.

The data analysis is dealt with in greater detail in the next section of this chapter.

4.5.3 Configuration Analysis of Causation – CMO

In his inquiry, the researcher used the configurational analysis of causation method for his data analysis, which consists of three parts, namely: *Initial programme theory* (PT), *middle-range theory* (MRT), and *Context–Mechanism–Outcomes* (CMO). These are briefly reflected on before turning to the actual analysis. The two principles of realism expounded by Shearn et al., (2017:2), a group of realist evaluators, is relevant here.

The first principle of realism, which is described in more detail below, explains causation:

A goal of realist research is to explain causal processes. Causation, according to realist philosophy can be attributed to underlying mechanisms which, triggered under particular contextual conditions, lead to the outcomes we are interested in (Bhaskar, 2008). Mechanisms are often hidden, for example at the level of human reasoning or social interactions and therefore cannot be directly observed (Sayer, 2000, in Shearn et al., 2017:2).

In the same article, these scholars enunciate further:

It follows that we need to use other methods to uncover these mechanisms, the contexts in which they are triggered and the outcomes they ensue; Pawson (2013) summarizes this as the context mechanism outcome (CMO) framework. Given that the mechanisms are not directly observable, the search for them is led by the theories about them; in other

words, we look for the operation of CMOs in places that the theories about them guide us to look (Shearn et al., 2017:2).

The second principle of realist research is complexity, which is described in “the idea that complexity is inherent in social systems,” according to Westhorp et al., (2012:3). Social intervention is never linear and therefore realist researchers call this web of causal processes leading to an outcome generative causation (Bhaskar, 2008, cited by Westhorp et al., 2012:3). This is exhibited in the realist evaluation of the local SDA Church described further under MRT’s, but first a passing word about the initial programme theories.

Initial programme theory (PT) is also referred to as initial rough theory (IRT) in some of the literature (Westhorp et al., 2012:32). Having already discussed PT at length in the previous chapter, it suffices here to say that the researcher followed the process and formed his MRT’s, which follows next.

Jagosh (2017:n.p.), Director of the Centre for Advancement in Realist Evaluation and Synthesis (CARES), explains the term as follows: ⁹⁶

In evaluating programmes (e.g., policies, services, guidelines), Pawson and Tilley (1997) have argued for the importance of theorizing the logic of programmes in relation to ‘what works, for whom, under what circumstances, and how.’

This involves using a creative retroductive process to develop original theory statements or pooling from the existing theoretical literature or a combination of the two.⁹⁷

MRT’s are defined as the theories that lie between the nuts and bolts of everyday life and the grand theories of life. They do have a different ontological and epistemological background.⁹⁸ In a PowerPoint presentation, Debra Marshall⁹⁹ explains Robert Merton’s (1968) working and upgrade of Parson’s theory of MRT. She outlines that Merton parted ways with Parson in sociology and developed the MRT. This relationship can be seen in Pawson’s realist family tree (Emmel et al., 2018:207). She points out that unlike grand theories, MRT shows one what makes society work and helps us to fill in the “sociological blanks” of “is this working?” and

⁹⁶ In advertising a workshop on MRT’s entitled ‘Incorporating Middle-Range Theory in Realist Evaluation and Synthesis.’

⁹⁷ Dr Justin Jagosh. (2017). Introduction to realist evaluation and synthesis 25/1/17 [YouTube video]. Viewed from https://www.youtube.com/watch?time_continue=11&v=QrneOffXzx0 [Date Accessed 12 July 2018].

⁹⁸ Ruth Garside. (2017). Introduction to realist reviews. [YouTube video]. Viewed from https://www.youtube.com/watch?v=t_ZlgyeJHzc [Date Accessed 30 January 2019].

⁹⁹ Robert Merton’s Middle Range Theory. (2013). Viewed from https://www.youtube.com/watch?v=3H_7n_Bqkak [YouTube video] [Date Accessed 28 Nov 2018].

helps one to test the validity of the theory or concept. She also highlights the role of dysfunction in Merton's theories and mentions his famous line of "dysfunction is in the eye of the beholder." While Parson felt that things cannot work in dysfunction, it was Merton who proclaimed that there is a positive side of dysfunction, it all depends who one talks to.

4.5.4 Grey Literature of the Case Study of the Local SDA Church

This section must also be understood in conjunction with the previous section dealing with mechanisms by the people in component three of Chapter 2. One has to discover what '*works for who under what circumstances and why*' (Pawson & Tilley, 2004:1-36). This will be assessed through the grey literature, which constitutes the minutes of the local SDA Church boards (church leadership) and the local SDA Church business meetings (church members). These will evaluate existing programme theories that are useful and relevant for realist evaluators.

In order to understand the rationale for reviewing the grey literature, it is necessary to reiterate the organisational structure of the global SDA Church here (Figure 12 below). The world church is governed by a General Conference, with its headquarters located in the USA. Smaller regions are administered by divisions, union conferences, and local conferences. A group of SDA Churches in the same geographical area is known as a local conference of churches (e.g. Cape Conference). A group of conferences in a geographical area is called a Union (e.g. Southern Africa Union of Conferences). A group of Unions form the Division (e.g. Southern African Indian Ocean Division). Thirteen Divisions worldwide and two fields form the General Conference, which is the world headquarters of the SDA Church in North America.¹⁰⁰ The SDA Church has a hierarchical structure and serves a representative system of governance.

¹⁰⁰ Seventh-day Adventist World Church. (2019). Viewed from <https://www.adventist.org/en/world-church/>. [Date Accessed 31 May 2019].

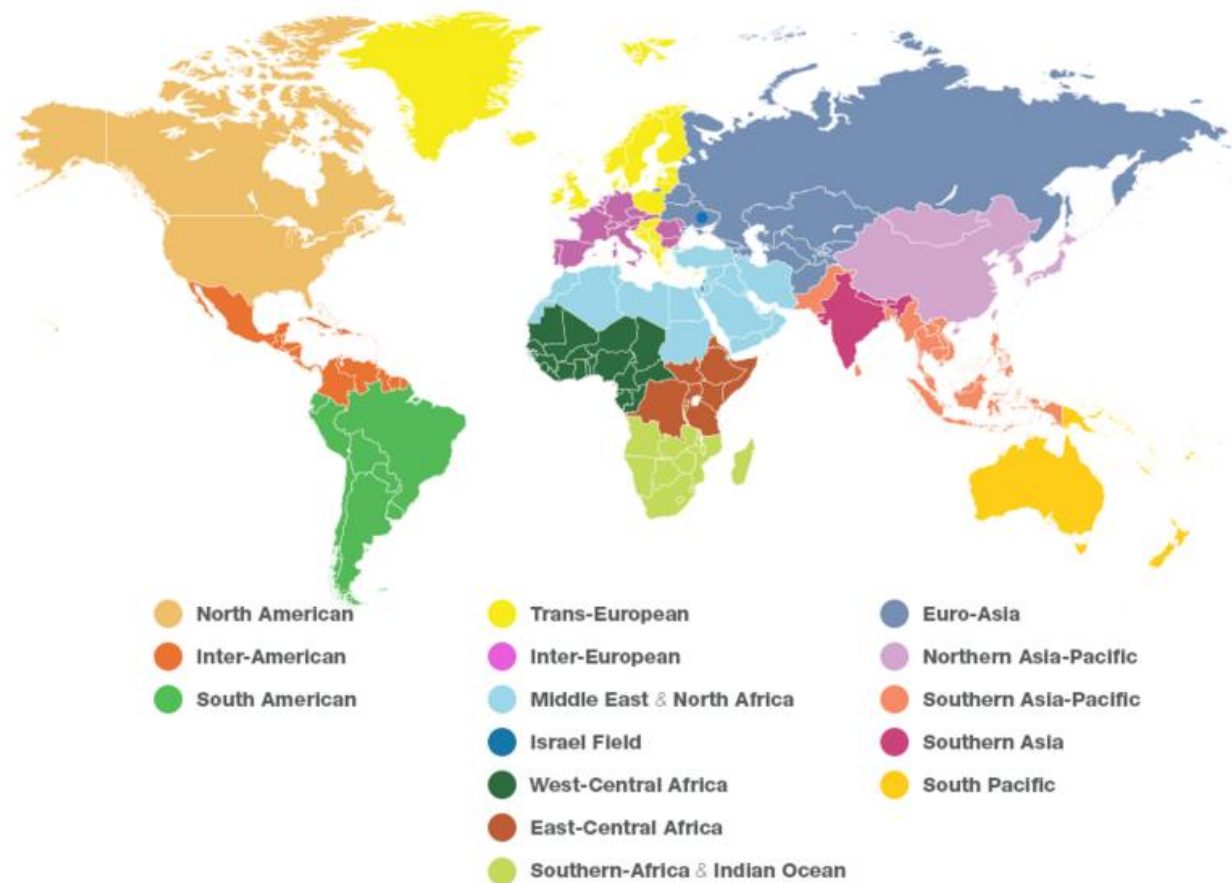


Figure 12. Thirteen Divisions and Two Fields of the Global SDA Church

The SDA Church Manual (2015d:28) outlines the denominational organisation of the SDA Church as follows:

1. *Local Church* – A group of members in a defined location that has been granted, by the constituency of a conference in session, official status as a church.
2. *Local Conference* – A group of local churches, within a defined geographical area, that has been granted, by action of a division executive committee at midyear, year-end, or division council meeting, official status as a Seventh-day Adventist local conference/mission/field and subsequently accepted, at a union constituency meeting, into the sisterhood of conferences/missions.
3. *Union of Churches* – A group of churches, within a defined geographical area, that has been granted, by a General Conference Session, official status as a union of churches with either conference or mission status.
4. *Union Conference/Mission* – A group of conferences, within a defined geographical area, that has been granted, by a General Conference Session, official status as a union conference/mission.

5. *General Conference and its Divisions* – The General Conference represents the worldwide expression of the Church. Its constituent membership is defined in its Constitution. To facilitate its worldwide activity, the General Conference has established regional offices, known as divisions of the General Conference, which have been assigned, by action of the General Conference Executive Committee at Annual Councils, general administrative oversight for designated groups of unions and other Church units within specific geographical areas.

For the purpose of this study, the local SDA Church is in the Cape Conference (CC) which belongs to the Southern Africa Union Conference (SAU) under the Southern African Indian Ocean Division (SID) System.

The grey literature of the local SDA Church covers the three main areas of the quantitative data, namely:

- A. Summary of the quantitative data of the Church board meetings and Church business meetings;
- B. Minutes of the Church board meetings and Church business meetings;
- C. Church membership records.

These are discussed in more detail below.

A. Summary of the quantitative data of the Church board meetings and Church business meetings

The duly constituted meetings of the local SDA Church covered the following dates in the church record books:

Church board meetings: From Wed 16 Dec 2009 to 11 Nov 2017 = 9 years

Church business meetings: From Sun 13 Dec 2009 to 18 Feb 2017 = 9 years

Since the records of the meetings for 2009 consisted only of the last meeting of the year, the review covers the meetings from 2010, which equates to eight years of meetings in total.

Table 7 below outlines the summative data of the church's meetings under review.

Table 7. Local SDA Church Board and Business Meetings

Year	Board meetings Jan 2010 – Nov 2017	Business meetings Jan 2010 – Nov 2017
2010	18	6
2011	14	13
2012	13	10
2013	10	12
2014	11	10
2015	13	9
2016	13	5
2017	11	2
TOTAL MEETINGS FOR 8 YRS	103	67
Average meetings per year	12.9	8.4

The researcher found the church records to be in excellent condition. The minutes were typed and pasted in an A4 hardcover book. Most of the minutes were undersigned by the chairman and the secretary. They were up to date, methodical, detailed, and neat, even though there were various secretaries over the years. The actions were correctly numbered for most years and codified accordingly. From the discussion above, this is evidence of great record keeping.

B. Minutes of the Church board meetings and Church business meetings

These are the mechanisms by the local SDA Church to integrate local SDA Church members with foreign national SDA Church members, especially in worship services. Only the interventions that pertain to the causal factors of tension in the local church are noted below. These actions were duly voted and noted by the local church board and business meetings as can be viewed in Table 8 below.

Table 8. General Notes About Church Records and Actions Taken

CHURCH BOARD/ CHURCH BUSINESS MEETING	DATE	ACTION TAKEN	THEORY (8 Interview questions)
Board	1 Feb 2010	10 – 1195 voted Recommending changes in church membership. Due to delay with profession of faith – (transfers in) for a family from Malawi	Church membership
Board	1 Feb 2010	10 – 1196 voted Quarterly statistical report ending Dec. 2009: Transfers in – 2 Baptisms -2 Profession of faith - 2 Active members 37 Passive members 37	Church membership
Board	15 March 2010	Noted. “That an issue of changing the language medium to English only in order to accommodate the huge number of foreign and regular visitors at our services, to held in abeyance.”	Language
Board	17 May 2010	1276 voted “To postpone to the next meeting the discussion and decision regarding the proposed language medium of this congregation.”	Language

Board	15 Nov 2015	1652 voted “Elders and head deacon meet with parents on 28 Nov 2015, after divine service to seriously address the matter of reverence. An urgent matter for parents to train their children as to how to behave in church.”	Worship/reverence
Board	23 Oct 2016	Noted “It was brought to the attention of the Board that a certain member of this Congregation (Sister Patience*) ¹⁰¹ posted her dissatisfaction on the proposed change to Afrikaans medium, leaving the rest of the worshippers at a loss as to what to do or where to go. She was asked to remove the posting as no such thing is in the offing. The only change of language (to Afrikaans) was on 15 th October when most of the English- speaking members would be away.” CB 2016/46 Voted “To inform the Congregation that where members have an issue with certain decision taken by the leaders, such members should rather voice their opinion with the leaders concerned than to post his/ her opinion on social media and resultantly bring the name of our church into disrepute. Members should also make sure of the facts of the matter before approaching the leadership.”	
Board	22 Jan 2017	CB 17/003 Voted “Sister Charity* to meet with the parents to take responsibility for their children during the divine service and to alternate supervision of them.”	Worship/reverence

¹⁰¹ Pseudonyms were used in the church records.

Board	22 Jan 2017	“Pastor * suggested that a new church be planted as there is not enough space to accommodate all the church members and visitors at the Local SDA congregation. A plot to be identified in the Gordon’s Bay area.”	Space in church
Business	18 Feb 2017	CB 17/014 voted 6.5 “It was decided that in future, parents must look after their own young children in Sanctuary 2 under the watchful care of both a deacon and deaconess.” 6.7 “Brother * to address the parents after the Divine service to take responsibility for their young children. The Church will try and assist in obtaining educational material such as Christian story books, colour books and toys for the young ones to keep them busy as their concentration spans are limited.”	Worship/reverence
Business	18 Feb 2017	CB17/015 Voted “It has been unanimously agreed that the church has become too small to accommodate all the people who are attending church on Sabbath. This is especially so as regards the facilities for the children during the Divine service. (T)raining ought to be given regarding the planting of a new church in the Gordon’s Bay area and it was suggested that the following person/ entities be contacted to assist with this project: 7.1 Helderberg Church; 7.2 Pastor * and Brother* from the Local SDA Church and; 7.3 Pastor ** from the Silverleaf SDA Church.	Space in church
Board	12 March 2017	Voted GB 17/034 “Pastor Appollos is making a study of multicultural integration in the SDA Church. They are suggesting that home cells be planted for new members in the interim. A discussed at the business meeting held on the 18 th February 2017, Jeremy and Innocent were asked to	Space in church

		collaborate with Helderberg to investigate the feasibility of planting a new church in the Gordon's Bay area. However, they have unfortunately not started the process to date."	
Board	1 April 2017	PROFESSION OF FAITH: "Brother ** expressed his concern that some church members have a misconception regarding this matter and gave a comprehensive explanation thereof."	Church membership
Board	21May 2017	CB17/47 Voted "Two seats are to be reserved for the pianist and organist in the two front rows. Cushions are to be placed on the two respective seats with the word "Reserved" thereupon. Brother*** to arrange for the aforementioned."	Space in Church

The local SDA church records were well recorded and dealt with regularity in both attendance and procedure. Conversely, this was not the case with the financial statements which were inconsistently recorded and dealt with in both meetings. Income analysis of March 2016 was unusual and irregular.

The Church business meetings dealt largely with transfer of members and church office duties from 2011 to 2014. There were numerous meetings that dealt specifically with this single agenda item and many Church business meetings were largely done outside of the regular meeting time, directly after the divine service on Saturdays.

The record shows irregular attendance for 25 May 2014 and a quorum may not have been present. Quorums are not always adhered to in both sets of meetings. The local church celebrated its 60 years of existence on 21 Nov. 2015.

Mission by the church as a whole was very minimal. Evangelism outreach seems to have occurred every two years at a public level: 2011, 2013, and 2015. Much of the church's evangelistic activity was coordinated through the personal ministries department. While there were many programmes, the records do show '*which programmes worked, for whom, under what circumstances, and why*' (Pawson & Tilley, 2004).

However, the mission of the church was not promoted, or not much was documented in the church's records. Similarly, the local church pastor at the time is not recorded as driving and promoting the mission programme of the church as his predecessors did.

C. Church membership records

The third part of the grey literature constitutes the quantitative data of the local church membership records. The researcher reviewed the Church's record books in December 2017. The names of the church members are arranged alphabetically, listing their dates of birth as well. The gains are recorded by baptism, transfer letter from another SDA church, and profession of faith. Losses/attrition are denoted by dismissal letter or death. For the purpose of this study, only the gains of the church were recorded in Table 9 below. The total membership at the time of the review was 95 members in good and regular standing (see membership of SDA Church). The last baptismal date recorded was 21 November 2015 by Ps D, as local church pastor.

Table 9. Church Membership of Local SDA Church

TOTAL MEMBERSHIP						
On Church record books at 29 Dec 2017						
SURNAME	TOTAL	BAPTISM	TRANSFER	PROFESSION	UNKNOWN	
LETTER	MEMBERS		LETTER	OF FAITH		
A	6	1	5			
B	7	3	4			
C	10	4	6			
D	0	0	0			
E	2	2	0			
F	6	3	3			
G	2	0	2			
H	5	3	2			
I	0	0	0			
J	2	2	0			
K	5	3	2			
L	4	1	3			
M	14	10	2	1		1
N	5	3	2			
O	3	1	2			
P/Q	3	1	2			
R	2	0	2			
S	9	1	6	2		
T/U	5	0	5			
V	0	0	0			
W	5	3	0	2		
X/Y/Z	0	0	0			
TOTAL	95	41	48	5		1
%	100%	43.2%	50.5%	5.3%		0.10%

It is evident from Table 9 above that church membership growth has come mostly from transfer of members at 51%, followed by baptisms at 43%. This evidences very little mission activity by the local church.

Based on the researcher's observation, there is a disintegration of church unity and membership. While the SDA global church propagates and believes in unity in diversity, this plays out differently at the local church level, as racial and cultural identities clash, often leading to exclusion of foreign national SDA Church members.

4.5.4.1 Summary of the quantitative data of the church board meetings and church business meetings

The duly constituted meetings of the local church covered the following dates in the church record books

Church board meetings:

From Wednesday 16 December 2009 to 11 November 2017 = 9 years

Church business meetings:

From Sunday 13 December 2009 to 18 February 2017 = 9 years

Since the meeting records for 2009 consisted of the last meeting of the year only, the review covered the meetings from 2010, which equated to eight years of meetings in total. From the assessment, the researcher found the church records to be in excellent condition. The minutes were typed and then pasted into an A4 hardcover book. Most of the meetings were undersigned by the chairman and the secretary. They were up to date, methodical, detailed, and very neat, despite there being various secretaries over the years. The actions were correctly numbered for most of the years, and codified accordingly. Overall, there was a good system of uniform record-keeping.

4.5.4.2 Minutes of the church board meetings and church business meetings

Mechanisms by the local church to integrate local SDA Church members with foreign national SDA Church members, especially in worship services, were highlighted. Only the interventions which pertain to the causal factors of tension in the local church were noted. These are actions that were duly voted and noted by the local church board and business meetings. General notes about the church records and the actions that were taken, as was viewed above.

4.5.4.3 Church membership records

The third part of the grey literature constituted the quantitative data of the local church membership records. The local SDA Church's record books were reviewed by the researcher in December 2017. The last baptismal date recorded was on the 21st of November, 2015, which was conducted by a previous minister of this local SDA Church at that time, Pastor D¹⁰². It is evident from Table 9 that the growth of church membership occurred mostly by transfer of members at 51%, followed by baptisms at 43%.

4.5.4.4 Informal observations of the church services

After a year of observations and two rounds of interviews (since January 2017), a favourable and trustworthy relationship developed between the local SDA Church and researcher. This is referred to as the "teacher–learner cycle" (Pawson & Tilley, 2004:1), which is integral in realist evaluations, namely, theory gleaning, theory refining, and theory consolidation.

The researcher kept some field notes in a little notebook wherein the Saturday (Sabbath) church services and interactions were written down. While much more can be said about the worship services of the church, the following points are noteworthy:

- There is no mission programme conducted by the local church;
- There is a very regular emphasis on world missions of the Church through the weekly missions reading and the mission offering taken up;
- The church has a problem with proxemics (space and territoriality);
- There are tensions between insiders and outsiders, but it was never explosive or explicit;
- The local church pastor does not preach at the church very often, on average, once in two months;
- There is very good representation of the two groups in the platform teams and in the liturgical services; however, some leaders had to stand in for some foreign nationals who did not always arrive on time;
- Problems with child discipline were often announced publically, and interventions by the church board were implemented in the church services;
- A few local church members left the local SDA Church citing various reasons for their departure;

¹⁰² Pseudonym

- There was a drop in church attendance by the foreign nationals when the church disallowed lunches in the church hall after the services;
- The church membership grew more through transfer of members than through public evangelism or baptisms;
- Pertinent issues of unity were often raised and discussed, albeit in a tolerant fashion;
- There are cultural differences observable in the worship liturgy of the local SDA Church;

While there may be some bias in the researcher's observations, these are the observations that correlate with his iterative interviews.

4.5.4.5 Unexpected explorations and outcomes (CMO's)

This category cites the following unexpected explorations which came in the form of the following interactions between the researcher and the local SDA Church members:

- Phone calls from some of the local church leaders (foreign nationals) over some weekends to discuss the tensions taking place in the local church;
- Informal chats with local SDA Church members and foreign national SDA's after the church service;
- Longer talks at the wedding of a couple who are both foreign national SDA members;
- A public correction made by me to one foreign national SDA Church leader on how to conduct the Bible lesson study led to an unpleasant situation in the church. However, we were able to talk and reconcile the matter a few weeks later after a church service;
- Some of the foreign national SDA youth who asked me for resources and guidance on matters that were of importance to them.

The above contributed to this section that focused on unexpected outcomes. The natural result of developing first order, second order, and third order theories now constitutes the development of MRT's, which are explained in the next section.

4.6 Refinement of Programme Theories

The following programme theories were confirmed and refined through the iterative processes of realist evaluation with the local SDA Church. They have now become the MRT's of this research on transformed identities¹⁰³:

1. There is no mission programme and practice at this local SDA Church.
2. The mission programme and practice at this local SDA Church has been impacted by the tensions between the local SDA Church members and foreign national SDA Church members.
 - 2a. The causal factors of tension are about seating space in the church.
 - 2b. The causal factors of tension are about church membership.
 - 2c. The causal factors of tension are about the language of worship services.
 - 2d. The causal factors of tension are about cultural differences.
 - 2e. The causal factors of tension are about church unity.
3. The local church pastor needs training to be culturally competent and to synergise his congregation towards integration and mission.
4. The interventions done by the local church board to reduce the tensions and increase the mission programme of the local church have proven to be ineffective.

The church has been given feedback on the initial findings of the research, as a part of the second order iterative interviews. Then it became the prerogative of the local SDA Church board to consider the way forward. Interventions to address the tensions between the insider local SDA Church members and the outsider foreign national SDA Church members was given as an agenda item which can be raised at a future meeting. At this point, the researcher concludes the empirical research and the exploratory and diagnostic part thereof. After the data analysis phase of the research, and once the recommendations have been formulated, a final report will be given to the church.

¹⁰³ A MRT is understood as “theory that lies between the minor but necessary working hypotheses ...and the all-inclusive systematic efforts to develop a unified theory that will explain all the observed uniformities of social behavior, social organization and social change (R.K. Merton, 1968, n.p.)”. “MRTs are specific enough to generate particular propositions to test and general enough to apply across different situations. Typically, MRTs develop over time based on the accumulation of insights acquired through a series of studies allowing gradual specification of the realist findings. All kinds of theory in realist evaluation – programme theory, theories about particular mechanisms, CMOs, and formal theory– are most useful if developed at a middle level of abstraction.” See Bruno Marchal, S van Belle, G., Westhorp, and G. Peersman. (2017). Better Evaluation. Realist Evaluation. Viewed from https://www.betterevaluation.org/en/approach/realist_evaluation [Date Accessed 28 May 2018].

The propositions emanating from this discussion so far are discussed under the heading of MRT's in the next chapter, namely: membership, identity, cultural tensions, transformation, and mission practice of the local church.

4.7 Adherence to Data Quality

Data quality is a recurrent issue that vexes realist reviewers, purports Wong (in Emmel et al., 2018). He further explains that rigour or data quality has no short answer “but an understanding of the nature of the ‘product’ of a realist review may help” (:137). This is such because “realist reviews are much more about explaining phenomena than calculating the size of their effects. To do so, realist reviews have to develop and refine theories that are based on data found within included documents” (Wong, 2018).

The researcher tried as far as possible in the data collection and theory building phase of the research to adhere to the key principles espoused by Wong, namely: theory, arguments, data, trustworthiness, coherence, plausibility, and transparency (in Emmel et al., 2018). In summary, in this chapter and in his research, he attempted, as far as possible, to adhere to Wong's (2018:140) prescriptions about data quality:

So when it comes to judging ‘quality’ in realist review, we need to consider that trustworthiness of the data, but also the coherence of the program theory or theories that have been developed and refined based on these data. Judgements of coherence can be carried out using the criteria set out in ‘Inference to the best explanation’. The highest ‘quality’ theory is plausible because it has coherence and is based on trustworthy data.

Having stated the above, it was at times difficult to maintain consistency in the quality and rigour of the research data, due the complexities of realist evaluation. Consequently, he concurs with Wong (2018:144) that the findings of any realist review are fallible.

4.8 Conclusion

This chapter described the empirical aspects of theory-driven interviews to inspire, validate or confirm, and falsify or modify hypotheses about how programmes and interventions work. In addition to explaining the formation of first, second, and third order theories, the researcher showed the progression from programme theories to MRT's and how these were employed at the local SDA Church.

The following words by Geoff Wong (in Emmel et al., 2018:144) are apt for closing this chapter: "...Realist reviews findings should always be considered to be the 'best that we know at this point in time with what data we have' and so be open to refinement as new relevant data emerges." The researcher too subscribes to this notion.

The focus of this study now shifts to the formation of MRT's. The next chapter deals with data analysis and discusses the MRT's and CMO configurations relevant to this study.

CHAPTER 5

DATA ANALYSIS AND INTERPRETATION OF FINDINGS

5.1 Introduction

The previous chapter on data analysis and realist synthesis briefly sketched the main vignettes of evaluation research. The two modalities of evaluation – realist synthesis and realist evaluation – were differentiated. After refining the theories of the empirical data collection process in the previous chapter, the focus now shifts to the analysis of the empirical data. The rationale for using the CMOc to determine ‘*what works for whom under which circumstances and why*’ (Pawson & Tilley, 1997) is further outlined. A significant portion of the chapter is dedicated to the thematic analysis by the configuration analysis of causation called “CMO”.

In following the processes, the following programme theories were confirmed and refined through the iterative processes of realist evaluation with the local SDA Church. These have now become the MRT’s of this research on transformed identities. They can also be referred to as the web of causal processes leading to an outcome, which is called “generative causation.” Consequently, the MRT’s that will be analysed using the CMOc analysis are indicated in the first column of the three tables (Tables 10, 11, 12). The propositions emanating from the discussion so far will be discussed under the heading of MRT’s, namely: No mission programme or practice; five-fold generative causations; pastoral training for integration and mission; and ineffective church board interventions. Each of these discussions will start with a short narrative followed by the Pawson Principle (PP). The interpretation of the results covers the six themes that answer the research questions indicated in Chapter 1.

5.2 Application of Context-Mechanism-Outcomes Configuration

The outline for this realist analysis is built on an understanding of Wong’s (2017) flowchart entitled “realist evaluation.”¹⁰⁴ He proposes one way of doing data analysis in realist evaluation, explained in Figure 13 as follows¹⁰⁵:

¹⁰⁴ Written and submitted on RAMESES website 18 Oct 2017 for the University of Oxford. Viewed from <http://www.ramesesproject.org/> [Date Accessed 6 Feb 2019].

¹⁰⁵ Wong. (2017:19). Viewed from <http://svuf.nu/wp-content/uploads/2017/10/13-Geoff-Wong.pdf> Date Accessed 6 Feb 2019].

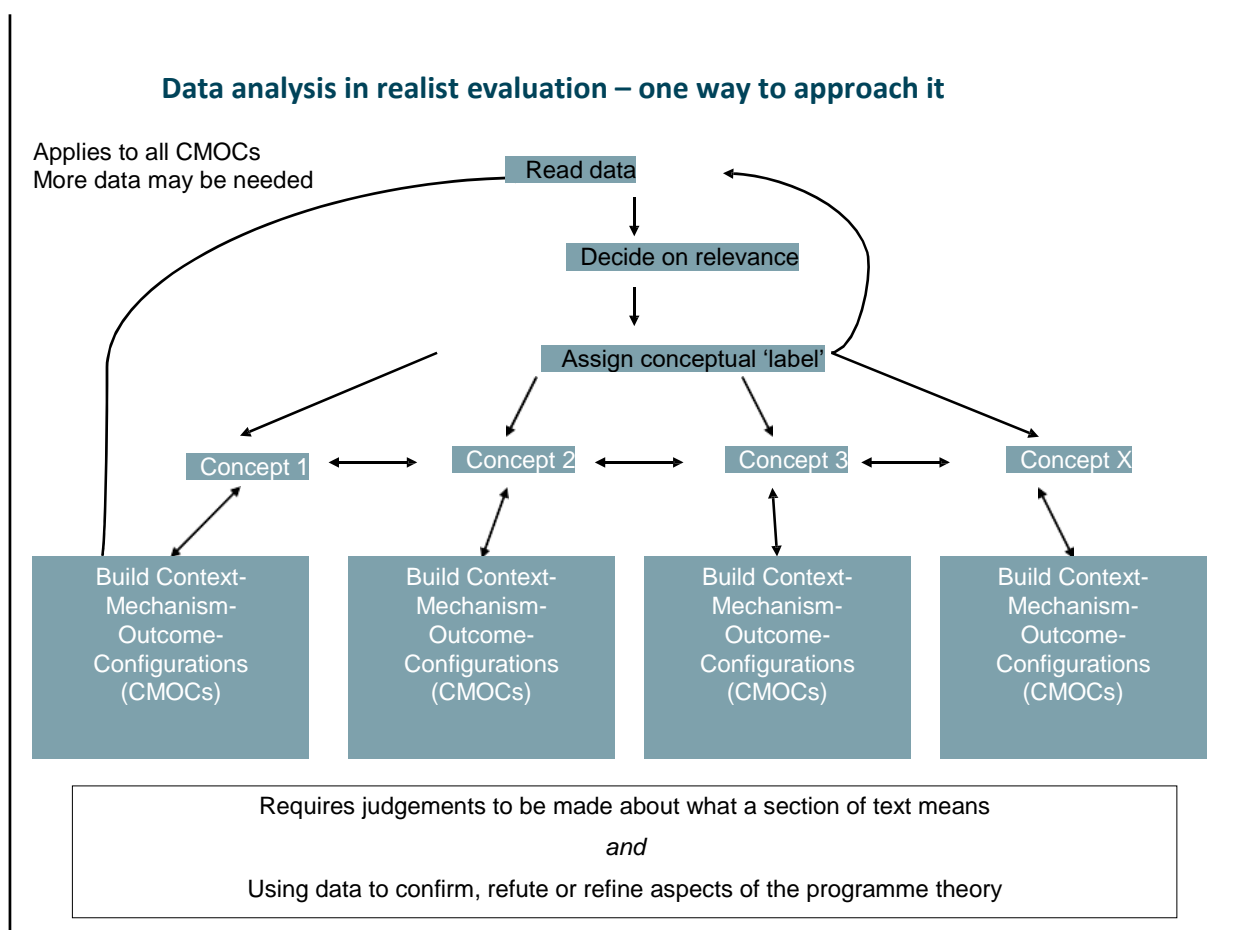


Figure 13. Wong's Approach to Data Analysis in Realist Evaluation
(Source: Wong, 2017)

Furthermore, the three contexts of the local SDA Church to be considered for realist analysis are:

Context 1: the local SDA Church members – CMO1

Context 2: the foreign national SDA Church members – CMO2

Context 3: the local SDA Church pastor – CMO3

The mechanisms and the interventions are those done by the local SDA Church through its church board actions and are indicative of the missiological implications at local church level.

5.3 CMO Configuration Analysis

The abstractions from the empirical research are explicated in this section. As a member of the online email group RAMESES (Realist and Meta-narrative Evidence Synthesis: Evolving Standards), much was learned from this communique. For example, herein Jagosh (2018)

explains the complexities of CMO configuration in a letter to a subscriber¹⁰⁶, which proved to be extremely useful. His comments resonated with this research and this narrative is also used in the analysis:

Dear (name removed),

You've said, you have many CMO pathways – but you are having difficulty moving this into a meaningful narrative. There are many people trying to figure out the same situation so you are in good company. My suggestion is to shake up your thinking with the following exercise: read each of your CMO configurations and ask: what is insightful about this CMO configuration? Write some things down. Some CMO configurations may not be so clear or relevant. Those may be de-prioritized over CMO configurations that demonstrate something clear – such as a context-mechanism interaction, or the inclusion of unexpected outcomes etc. Then if you've prioritized those CMO configurations with the best insights, the next question is: can they be put together to form the meaningful narrative? Or you could ask yourself: 'Does this analysis reveal the hidden social architecture of the programme that I have come to understand?' Or is that still incomplete? And if incomplete, what will you put forward as consideration for future study and discussion on the topic?

Justin

This letter highlights some of the difficulties of adopting such varied approaches, like realist evaluation and realist synthesis. However, some good theological and missiological insights were gained through this thematic analysis. This next section of the three CMOs consists of a: narrative, the Pawson Principle, and the CMO Table, which explains how and why change happens after interventions.

5.3.1 Context 1: The local SDA Church Members – CMO1

• NARRATIVE OF THE INSIDER LOCAL SDA CHURCH MEMBERS

This section deals with the perspectives of the insider local SDA Church members. In April 2018, the head elder of the church requested that the researcher of this study preach a sermon on the 2nd of June, 2018, at the local SDA Church, which he agreed to do. As an initial intervention strategy, he preached a message on the prejudice between an outsider and an insider in the Bible. The key thought of the sermon was that transformed identities of insiders and outsiders impact the mission of the church positively. Unless we are transformed by the Holy Spirit, we will never do missions. In short: prejudice prevents progress.

¹⁰⁶ Justin, personal communication, 7 August, 2018

A message from Acts 10 on the experience between Peter (as an insider) and Cornelius (as the outsider), entitled: ‘The tight skirt of prejudice shortens the steps of progress,’ was shared. It was an interactive approach, which also used a video clip to portray the scriptural passage. The sermon highlighted the following principles that prejudice amongst people prevents the progress of the gospel in three ways:

- a) Prejudice keeps people apart;
- b) Prejudice makes us negative towards each other;
- c) Prejudice leads to discrimination, which limits our witness to the world.

The exposition pointed to a threefold solution on how to remove prejudice from one’s life, namely: education, exposure, and examination¹⁰⁷.

Whilst greeting the worshippers after the service, some of the local SDA Church members expressed their feelings about prejudice and racism. They stated that they have been raised by their family to accept people of all races. Other local SDA Church members showed great appreciation for the timely message.

Proclaiming the principles from the Word of God, like in a sermon, is one form of intervention in dealing with the tensions between insiders – local SDA Church members –and outsiders – foreign national SDA Church members. It has provided a platform for church members to reflect upon their own prejudices in the broader scheme of things and yet consider the way forward for their context of worship (Van Opstal, 2016:132–134). However, admittedly, it is only one form of intervention in the journey towards transformed identities, and no doubt has its limitations.

While there may be causal factors of the tensions that exist, the local SDA Church members feel that they have been given ample opportunity through this study to address such factors. It is also their experience that as long as “we sing from the same hymn sheet at church” that the rest of our differences can be left in abeyance, as we are one in Christ. In the researcher’s view, as far as the local SDA Church is concerned, the church is transformed, and the new transformational leadership should take it to the next level (Van Opstal, 2016:82). Some of the

¹⁰⁷ For a full copy of the sermon, see Appendix 7.

insiders feel that a great deal of integration has been achieved and that the minority who feel otherwise should be supportive rather than separate, especially in areas of mission work.

Contrastingly, there is a minority of insiders who feel that things are not yet what it should be in terms of unity in diversity. They do have a concern that the local church leadership is not willing to deal with the tensions that still exist. They have expressed dismay and disappointment at the refusal of the Tension to Transformation (T2T) intervention and the Pawson Principle and Prayer (See Appendix 8). Some of the locals felt that the church needed the suggested intervention before it could create a proper mission programme. Recognising that one cannot force a programme or intervention on a church that does not necessarily feel a need for it, the church was not ready on the whole for this intervention. This reverberates with one of the research questions at the beginning of this dissertation concerning the pastor's role to first integrate his/her church members for missions. One muses aloud: Is this a case of unity before mission or unity through mission? (Bosch 1991/2011). Not much is said from the public platform in the church other than through the liturgical practises, such as the divine service. Much of the true feelings and opinions are sometimes verbalised informally in the car park and the area outside of the church. Maybe this is the place where real unity can be tested, as not much is said during the worship services.

In the next section, the analysis is viewed through the lens of the realist evaluation method of inquiry, which was enunciated by its seminal thinkers, Pawson and Tilley (1997), referred to as the "*Pawson Principle*" (PP) in this study.

- **PAWSON PRINCIPLE (1997; 2004): '*What works for whom under which circumstances and why*' of the local insiders**

It was discovered in the diagnostic phase of the local SDA Church and from the CMO1 (mentioned above) that there is no mission programme that works for the local SDA Church members under any circumstances. Largely, the reasons articulated are the causal factors mentioned earlier. Chief amongst those are the problems related to space, church membership, and the lack of mission involvement due to cultural differences.

Another factor is the need for social cohesion and fellowship on Saturday afternoons. It is an issue of how time and space is utilised by the two groups. The idea of a whole day church does not work for the locals, as they want to go home after the morning services and eat with their

families at home. Whereas the foreign nationals, who are away from their extended families, want to be at church all day long because it is the best time to be with their fellow Christian brothers and sisters.

A further conundrum is the need for mission programmes that lead to numerical church growth. In other words, why have mission programmes when there is already a problem with seating space during worship services? Thus, some of the local SDA Church members argue that as long as there is a continued reminder of the worldwide SDA mission programme through the mission's reading and the mission's offering each week, there is no need for a sustained and well-maintained missions programme. That is to say that numerical growth will exacerbate the space problem. This opens room for a discussion on the definition and interchangeable use of 'mission' and 'evangelism' (Bosch, 1991/2011:418–430; Doss, 2018:5–9).

The next section sketches the CMOc of the local insiders. However difficult CMO tables are to configure, the start is with the MRT's (first column) and the end with the outcomes (last column), which can be viewed in the Table 10 below.

Table 10. CMO1 – Local SDA Church Members

	CONTEXT(C) The local SDA Church members at worship and meetings; mostly South African whites and coloureds who have attended the local church for a long time.	MECHANISM Comments and interventions done by the local SDA Church board.	OUTCOMES Integration Separation Assimilation Marginalisation
MIDDLE-RANGE THEORIES			
No mission programme or practice	Confirmed (See Appendix 6)	<p>Mission by the church at large was very minimal. Evangelism outreach seems to have occurred every two years at a public level – 2011; 2013; 2015. Much of the church's evangelistic activity was coordinated through the personal ministries department.</p> <p>(Church documents – Church Board and Business meetings' minutes)</p> <p>Regular offerings taken up for world missions, but nothing done for local church missions. No church records given of offerings for local mission. No allocations done for local mission, which falls under the personal ministries department.</p>	Separation between local SDA and foreign national SDA on the need for mission programme (Lustig & Koester, 2010:321–323).

		<p>(Observations); (Church documents – Church Board and Business meetings’ minutes)</p> <p>However, the mission of the church is not promoted or not much is recorded in the church’s records.</p> <p>The present pastor (2018) is not recorded as driving and promoting the mission programme of the church like his predecessors.</p> <p>(Church documents – Church Board and Business meetings’ minutes)</p>	
<p>Fivefold generative causations: seating space in the church; church membership; language of worship services; cultural differences; church unity.</p>	<p>Confirmed See Appendix 6</p>	<p>Seating space in the church</p> <p>“Pastor X¹⁰⁸ suggested that a new church be planted as there is not enough space to accommodate all the church members and visitors at the local SDA congregation. A plot to be identified in the Gordon’s Bay area.”</p> <p>“It has been unanimously agreed that the church has become too small to accommodate all the people who are</p>	<p>Integration for seating space; church membership and language (Lustig & Koester, 2010:208).</p>

¹⁰⁸ Pseudonym

		<p>attending church on Sabbath. This is especially so as regards the facilities for the children during the Divine service. (T)raining ought to be given regarding the planting of a new church in the Gordon's Bay area and it was suggested that the following person/ entities be contacted to assist with this project:</p> <p>7.1 Helderberg Church;</p> <p>7.2 Ps X and Faithful¹⁰⁹ from the Local SDA Church and;</p> <p>7.3 Ps Y¹¹⁰ from the Silverleaf SDA Church.</p> <p>“Pastor Appollos is making a study of multi-cultural integration in the SDA Church. They are suggesting that home cells be planted for new members in the interim. As discussed at the business meeting held on the 18th February 2017, X and Faithful¹¹¹ were asked to collaborate with Helderberg to investigate the feasibility of planting a new church in the</p>	
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¹⁰⁹ Pseudonym

¹¹⁰ Pseudonym

¹¹¹ Pseudonym

		<p>Gordon's Bay area. However, they have unfortunately not started the process to date."</p> <p>"Two seats are to be reserved for the pianist and organist in the two front rows. Cushions are to be placed on the two respective seats with the word "Reserved" thereupon. Christian¹¹² to arrange for the aforementioned."</p> <p>(Church Documents – Church Board and Business meetings' minutes)</p> <p>Language of worship services</p> <p>"That an issue of changing the language medium to English only in order to accommodate the huge number of foreign and regular visitors at our services, to held in abeyance."</p> <p>"To postpone to the next meeting the discussion and decision regarding the proposed language medium of this congregation."</p>	
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¹¹² Pseudonym

		<p>(Observations) (Church documents – Church Board and Business meetings’ minutes)</p> <p>Church membership Recommending changes in church membership. Due to delay with profession of faith – (transfers in) for a family from Malawi.</p> <p>10 – 1196 voted Quarterly statistical report ending Dec. 2009: Transfers in – 2 Baptisms -2 Profession of faith - 2 Active members 37 Passive members 37.</p> <p>Profession of faith: “Hopeful¹¹³ expressed his concern that some church members have a misconception regarding this matter and gave a comprehensive explanation thereof.”</p>	
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¹¹³ Pseudonym

		(Interviews; Church Documents – Church Board and Business meetings’ minutes)	
Pastoral struggle of integration and mission	Confirmed See Appendix 6	The present pastor is not recorded as driving and promoting the mission programme of the church like his predecessors. (Church Documents – Church Board and Business meetings’ minutes and Observations)	Separation between local SDA members and foreign national SDA members on pastoral competence (Van Opstal, 2016:81–90).
Ineffective church board interventions	Falsify See Appendix 6	Church board feels that there is far less tension and that the main causal factors have been resolved. Reduction of the five-fold causal factors of tension in the local church have been effective. (Interviews)	Integration done between the needs of local SDA Church members and foreign national SDA members (Lustig & Koester, 2010:321–323).

5.3.2 Context 2: The Foreign National SDA Church Members – CMO2

- **NARRATIVE OF THE FOREIGN NATIONAL SDA CHURCH MEMBERS**

Among the foreign national SDA Church members, there is also a sense that no mission programme exists. Though they cite different reasons to that of their local counterparts, they seem to have more enthusiasm for such outreach. Most of their mission work is confused with the evangelism done by the local church departments like personal ministries and women's ministries. Some of the youth leaders of the past few years also seemed to have attempted to galvanise the local church youth into an "army for the gospel." A sustained and well-ordered programme seems to be lacking.

According to some of the foreign national SDA members who are in leadership positions, their attempts have been supported mainly by their fellow foreign nationals. This has driven a wedge between the two groups and exacerbated the tension between the insider local SDA Church members and the outsider foreign national SDA Church members. For the researcher this is not an untenable situation; he sees it more in the sense that a proper mission programme has been left in abeyance.

There seems to be no vote or note in the church records that supports the matter of a mission programme either way. Some have indicated that the local pastor should be the one who drives the mission programme of the church, but there is no action recorded that explicates that expectation overtly.

Unexpected explorations and unintended outcomes also involved the researcher where he was called by foreign nationals or engaged in informal chats after church services. The essence of such communication was often that they felt different about the causal factors of tension and that they would like to see a managed mission programme. However, they were not in power positions to enact such, as they did not share the voting numbers on the local church leadership committees; hence the complexity of the study. The tensions espoused in this dissertation have been felt more by them and for some it has impacted their local church involvement negatively.

In response to the sermon preached in June 2018, many of the outsider foreign national SDA Church members felt that this was a much-needed message, and two members even requested a copy of the sermon.¹¹⁴

Further, the experience of acculturation (learning a foreign culture) for foreign national SDA members is also a huge challenge. This implies that some foreign nationals do not want to cause trouble while in a foreign land at a church they love. Hence, they will not speak up about the existing tensions out of fear of reprisal or disfavour with the local church and with God. Hence, acculturation is improper, and at times leads to miscommunication. This disconnect between personal identity and social identity hampers missions. The insights of Lackey (2003), who outlines the need for communication in acculturation for immigrants, is very useful here for the insider–outsider motif at the local SDA Church.

Some of the foreign national church leaders expressed frustration that they could not continue with the T2T – Tension to Transformation intervention and Pawson Principle and Prayer that was initiated and offered to the church (see Appendices 8 & 9). While the seminar might not have been a panacea to all their problems and tensions, it would have offered a preparatory point for a conversation to be had between the local SDA Church members and the foreign national SDA Church members.

- **PAWSON PRINCIPLE (1997; 2004):** *‘What works for whom under which circumstances and why?’ for the outsiders*

In CMO2, the mission programme of the local church does not work for the foreign national SDA Church members. This is largely so because of the smaller power base in the key decision bodies, like the church board that the foreign nationals occupy in the local church. Furthermore, four of the fivefold generative causations, namely: seating space in the church, church membership, cultural differences, and church unity do not work from the foreign nationals’ perspective (as pointed out in the interviews and questionnaire).

¹¹⁴ A hardcopy was made for the one brother, which was given to him on Saturday the 9th of June, 2018, directly after the service. A copy was also emailed to one of the foreign national church leaders on Saturday morning, 9 June 2018.

Only the language of the worship service (which is English) works because the other minority languages of Afrikaans, Shona, Ndebele, and Chichewa can be accommodated through this one common language. In the Bible study groups and conversations, the various languages can be heard like a beautiful cacophony of sounds without tensions, or in the proverbial sense of “without fear or favour.”

Accordingly, a summative view of CMO2 extends the narrative view further in Table 11.

Table 11. CMO 2 – The Foreign National SDA Church Members

	CONTEXT(C)	MECHANISM	OUTCOMES
	Foreign national SDA Church members who come mainly from Zimbabwe and Malawi	Interventions done by the local SDA Church board.	Integration Separation Assimilation Marginalisation
MIDDLE-RANGE THEORIES			
No mission programme or practice	Confirmed See Appendix 6	<p>Mission by the church at large was very minimal. Evangelism outreach seems to have occurred every two years at a public level – 2011; 2013; 2015. Much of the church's evangelistic activity was coordinated through the personal ministries department.</p> <p>(Church documents – Church Board and Business meetings' minutes)</p> <p>Regular offerings taken up for world missions, but nothing done for local church missions.</p> <p>(Observations)</p> <p>(Church documents – Church Board and Business meetings' minutes)</p>	Marginalisation of foreign national SDA Church members (Lustig & Koester, 2010:321–323).

		<p>However, the mission of the church has not promoted or recorded much in the church's records.</p> <p>The present pastor is not recorded as driving and promoting the mission programme of the church like his predecessors.</p> <p>(Church documents – Church Board and Business meetings' minutes)</p>	
<p>Five-fold generative causations: seating space in the church; church membership; language of worship services; cultural differences; church unity</p>	<p>Confirmed See Appendix 6</p>	<p>Seating space in the church “Pastor X suggested that a new church be planted as there is not enough space to accommodate all the church members and visitors at the local SDA congregation. A plot to be identified in the Gordon's Bay area.”</p> <p>“It has been unanimously agreed that the church has become too small to accommodate all the people who are attending church on Sabbath. This is especially so as regards the facilities for the children during the Divine service. (T)raining ought to be given regarding the planting of a new church in the Gordon's Bay area and it was suggested</p>	<p>Marginalisation of foreign national SDA Church members, particularly of church membership and office bearing (Lustig & Koester, 2010:321–323).</p>

		<p>that the following person/ entities be contacted to assist with this project:</p> <p>7.1 Helderberg Church;</p> <p>7.2 Ps X and Faithful from the local SDA Church and;</p> <p>7.3 Ps Y from the Silverleaf SDA Church.”</p> <p>“Pastor Appollos is making a study of multi-cultural integration in the SDA Church. They are suggesting that home cells be planted for new members in the interim. A discussed at the business meeting held on the 18th February 2017, X and Faithful were asked to collaborate with Helderberg to investigate the feasibility of planting a new church in the Gordon’s Bay area. However, they have unfortunately not started the process to date.”</p> <p>“Two seats are to be reserved for the pianist and organist in the two front rows. Cushions are to be placed on the two respective seats with the word “Reserved” thereupon. to arrange for the aforementioned.”</p>	
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		<p>(Church documents – Church Board and Business meetings’ minutes)</p> <p>Language of worship services “That an issue of changing the language medium to English only in order to accommodate the huge number of foreign and regular visitors at our services, to held in abeyance.”</p> <p>“To postpone to the next meeting the discussion and decision regarding the proposed language medium of this congregation.”</p> <p>(Church documents – Church Board and Business meetings’ minutes)</p> <p>Church membership Recommending changes in church membership. Due to delay with profession of faith – (transfers in) for a family from Malawi.</p> <p>10 – 1196 voted Quarterly statistical report ending Dec. 2009: Transfers in – 2</p>	
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		<p>Baptisms – 2 Profession of faith – 2 Active members 37 Passive members 37 (Church documents – Church Board and Business meetings’ minutes) Profession of faith: “Hopeful¹¹⁵ expressed his concern that some church members have a misconception regarding this matter and gave a comprehensive explanation thereof.”</p>	
Pastoral struggle of integration and mission	Confirmed See Appendix 6	<p>The present pastor is not recorded as driving and promoting the mission programme of the church like his predecessors. (Church documents – Church Board and Business meetings’ minutes; Observations)</p>	Separation (Lustig & Koester, 2010:321–323).
Ineffective church board interventions	Confirmed See Appendix 6	The foreign national members of the Church board feel that there is tension still and that the main causal factors have not been resolved. While progress is	Separation (Lustig & Koester, 2010:321–323).

¹¹⁵ Pseudonym

		<p>regarded by them, they still feel that the five-fold causal factors of tension in the local church needs attention.</p> <p>Hope has been deferred to the new church board of 2019.</p> <p>(Church documents – Church Board and Business meetings’ minutes; Observations)</p>	
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Having considered the contexts of the local SDA Church members and the foreign national SDA Church members, the following section focuses on the local SDA Church pastor as the third context in the CMO configuration analysis – CMO3.

5.3.3 Context 3: The local SDA Church pastor – CMO3

- **NARRATIVE OF THE LOCAL SDA CHURCH PASTOR**

In CMO 3, the mission programme of the local church does work for all, according to the local church pastor. Largely, he does not feel that he owns the mission programme because of his frequent absence. He does recognise that if there is any problem with unity, members on both sides often voice their concerns about any tensions. It is his perception that the church has grown significantly in terms of mission. He expressed the notion that church is mission and that mission comes first, to the extent that if there is no mission there is no church.

He found that the causal factors of the tensions that exist are due to church membership, the language of the worship services, and cultural differences. However, he does not perceive any tension about church unity for those who are unwilling to compromise, ultimately leave, and do not return.

In spite of his frequent absence (5–7 weeks) at the local SDA Church, the pastor feels that he interacts well with both groups alike. He desires to do more mission with this local church in the future. The pastor is therefore optimistic about the mission programme and the tensions that exist.

While there is no misplaced confidence, the pastor does not exhibit any ambivalence about the church's mission programme. His optimism is either misplaced or his definition of mission varies, for he sees a mission programme where his parishioners see none (cf. Interviews and observations). Considering the variation in understanding of mission programme, the researcher concludes that the pastor refers to mission as “what the church does for God in the world” (Moreau et al., 2015:71). Contrastingly, the church refers to missions as the specific task of making disciples of all nations (:70). This is where the local SDA Church joins the

polemic about the terminology described in sections 3.3. and 3.4 of this research. The researcher concurs with Moreau et al., (2015) who explicated earlier that the mission programme or the mission practice refers to the activities of the church. Hence, missions are the evangelism and discipleship programmes of the local church, called the mission practice.

- **PAWSON PRINCIPLE (1997); (2004): ‘*What works for whom under which circumstances and why?*’**

The mission programme works for the local SDA pastor when the members are unified and have sorted out the causal factors of tension. The mission programme works well here because of the reduced levels of tension between the foreign national SDA Church members and the local SDA Church members. The reason the mission programme works, according to the pastor, is because of his definition of mission: As long as there is church there is mission because “church is mission” (Interviews).

Consequently, he recognises no serious tension hampering the mission programme of the church, for when he is present at the church, the church members seem happy and unified. One senses somewhat of a disconnect between reality and theory here. Table 12 below delineates this narrative further.

Table 12. CMO 3 – The Local Church Pastor

	CONTEXT(C) Young, married, white, South African male, church pastor of six churches. Chairman of the local church board. Was relocated from this church in Dec 2018 by the administrative body called the Cape Conference of SDA Church.	MECHANISM (M) Interventions done by the local SDA church board.	OUTCOMES (O) Integration Separation Assimilation Marginalisation
MIDDLE-RANGE THEORIES			
No mission programme or practice.	Confirmed See Appendix 6	<p>Pastor is not often enough at this local church because of his other churches' challenges. Time is a serious challenge for him to run a local church programme over a sustained and effective period.</p> <p>The struggle to manage the stresses of ministry and a large district hampers the pastor's ability to galvanise his members into a mission programme. He therefore left it to the local church leaders and works through the church board.</p> <p>Mission by the church at large was very minimal. Evangelism outreach seems to have</p>	Separation between local SDA Church members and the foreign national SDA Church members (Lustig & Koester, 2010:321–323).

		<p>occurred every two years at a public level – 2011, 2013, and 2015. Much of the Church’s evangelistic activity was coordinated through the personal ministries department. (Church documents – Church Board and Business meetings’ minutes)</p> <p>Regular offerings taken up for world missions, but nothing done for local church missions. (Church documents – Church Board and Business meetings’ minutes; Observations)</p> <p>However, the mission of the church was not promoted or not much was recorded in the church’s records.</p> <p>The present pastor is not recorded as driving and promoting the mission programme of the church like his predecessors. Pastor is very positive about the mission programme at this local church. (Church documents – Church Board and Business meetings’ minutes)</p>	
Fivefold generative causations:	Confirmed See Appendix 6	Seating space in the church	Integration between the two groups (Lustig & Koester, 2010:321–323).

<p>seating space in the church; church membership; language of worship services; cultural differences; church unity</p>		<p>“Pastor X suggested that a new church be planted as there is not enough space to accommodate all the church members and visitors at the local SDA congregation. A plot to be identified in the Gordon’s Bay area.”</p> <p>“It has been unanimously agreed that the church has become too small to accommodate all the people who are attending church on Sabbath. This is especially so as regards the facilities for the children during the Divine service. (T)raining ought to be given regarding the planting of a new church in the Gordon’s Bay area and it was suggested that the following person/ entities be contacted to assist with this project:</p> <p>7.1 Helderberg Church;</p> <p>7.2 Ps X and Faithful¹¹⁶ from the local SDA Church and;</p> <p>7.3 Ps Y from the Silverleaf SDA Church.</p> <p>“Pastor Appollos is making a study of multi-cultural integration in the SDA Church. They are suggesting that home cells be planted for new members in the interim. A discussed at the business meeting held on the 18th February</p>	
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¹¹⁶ Pseudonym

		<p>2017, X¹¹⁷ and Faithful were asked to collaborate with Helderberg to investigate the feasibility of planting a new church in the Gordon's Bay area. However, they have unfortunately not started the process to date."</p> <p>"Two seats are to be reserved for the pianist and organist in the two front rows. Cushions are to be placed on the two respective seats with the word "Reserved" thereupon. Christian to arrange for the aforementioned."</p> <p>(Church documents – Church Board and Business meetings' minutes)</p> <p>Language of worship services</p> <p>"That an issue of changing the language medium to English only in order to accommodate the huge number of foreign and regular visitors at our services, to held in abeyance."</p> <p>"To postpone to the next meeting the discussion and decision regarding the proposed language medium of this congregation."</p>	
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¹¹⁷ Pseudonym

		<p>(Church documents – Church Board and Business meetings’ minutes)</p> <p>Church membership Recommending changes in church membership. Due to delay with profession of faith – (transfers in) for a family from Malawi.</p> <p>10 – 1196 voted Quarterly statistical report ending Dec. 2009: Transfers in – 2 Baptisms -2 Profession of faith – 2 Active members 37 Passive members 37</p> <p>(Church documents – Church Board and Business meetings’ minutes)</p> <p>Profession of faith: “Hopeful expressed his concern that some church members have a misconception regarding this matter and gave a comprehensive explanation thereof.”</p>	
Pastoral struggle of integration and mission	Falsified See Appendix 6	Pastor felt that he is competent to do integration. However, he does not have the	Separation between both groups about the pastor’s competence to bring about

		time to do the galvanising and bonding of his two main groups of church members.	integration (Lustig & Koester, 2010:321–323).
Ineffective church board interventions	Falsified See Appendix 6	<p>Pastor feels that the church board did its best and that there was progress with regard to unity; space and child discipline issues – only partial resolved.</p> <p>(Church documents – Church Board and Business meetings’ minutes)</p> <p>Local church members did not follow up on his action to start another church in another area.</p> <p>(Church documents – Church Board and Business meetings’ minutes)</p>	Integration with local SDA Church members but assimilation with foreign national SDA Church members (Lustig & Koester, 2010:321–323).

In the next section, there is a move beyond the descriptive and diagnostic phases handled so far, to the meta-theory phase of realist philosophy. The key themes addressed stem from the literature and empirical data which have been connected to the MRT's of realist philosophy espoused so far. They align the research questions mentioned in Chapter 1 with the empirical study. These themes emanating from this research bear significance worthy of consideration, although the list is not exhaustive, it will be discussed next as the interpretation of the results.

5.4 Interpretation of the Results

The six themes from the primary empirical data is supported by the secondary data of the literature in this section. Each subset will state the research question(s) and the empirical data, supported by the literature and the deductions in a coherent manner. The development of the deductions, i.e. "if-then" statements (middle-range theories) should not be confused with the "if-then" statements in quantitative and positivistic and anti-positivistic research, for critical realism draws them from both types of research (as alluded to in Chapters 1 and 2). Consequently, the first theme to be considered in this chapter is "identity in the local church."

What are the tensions between local SDA Church members and foreign national SDA Church members?

Theme 1: IDENTITY IN THE LOCAL CHURCH

From the empirical data, it has become evident that there are two group identities involved in the local SDA Church, namely: (1) the identity of the local SDA Church members, and (2) the identity of the foreign national SDA Church members. While there is commonality in belief and statement of a spiritual identity as SDA's and children of God, there seems to be a disconnect as to how both groups express that identity. Depending on whom one speaks to, one can get the impression that God favours one group above the other because of their spiritual identity. The role of the local SDA Church pastor must be seen as pivotal in identity-casting, according to both groups.

Identity plays a major role in the church context for there one experiences the fusion of one's own physical journey with one's spiritual journey. In the local SDA Church under study, it seems that the insider (local SDA Church members) have a monopoly on how the outsider (foreign national SDA Church members) should worship. The expression of phrases such as

“they” and “them” indicate a polarity and identity difference, even though both are members of the same church. This is underscored by Lustig and Koester (2010:114-115), who claim that power relations and the understanding of power distance can often affect identity in the church. Closely tied to identity is “belonging” in the sense that those who share a common identity often share a sense of belonging, of being on the same side, at least in the researcher’s estimation. In the local SDA Church context, one belongs because they belong to a spiritual family that has a different past but a common future in God’s kingdom. That determines to a large degree one’s worldview, which is often challenged by the biblical worldview. We are God’s children, and therefore one’s identity is fulfilled in Him and so too one’s fellow church-goers (Pollard, 2000:19).

Further, language difference in the local SDA Church does play a key role in identity formation. The local SDA Church members felt that they had to change their language – and hence their identity – to accommodate the foreign nationals, for everything has to be done in English. There are definite tensions when the one group tries to break away from English as the *lingua franca* in the worship service. On the individual conversational level, there seems to be no problem when each group speaks in their own language or dialect when gathering in their respective groups. Through observation, ones see a degree of accommodation when another person joins the in-group language. Interestingly, the language difference does not seem to be such a big issue to the foreign national SDA’s because they seek more integration. Hence, their identity as church family features where brothers and sisters in the Lord accommodate each other for the sake of worship (Pollard, 2000:19-21).

Contrastingly, some local SDA Church members felt that their spiritual identity changed when the foreign nationals joined the church. They can no longer do or say things as freely as the insiders but have to be cognisant of the other, often referred to as “them.” This has resulted in some locals feeling that they cannot do missions as the newcomers may not fit the identity of the multiracial and multicultural congregation.

The people of God – SDA Church members – are no longer an exclusive group but have to constantly consider integration over the other three outcomes of separation, marginalisation, and accommodation. The shift from a homogenous SDA worship group to a heterogeneous SDA group has necessitated a change of identity (Parker, 2004:209).

In essence, being children of God who worship together, is the new spiritual identity. This overrides personal identity set by culture and language, and is the main view of many foreign nationals. Many of the local SDA Church members feel that the presence of foreign nationals was foisted upon them through a forced merger by the church administration years ago (Parker, 2004:139), which in turn has forced a new unwanted identity upon them. However, it is that very personal identity and cultural background that makes it difficult to see “the Other” or the outsider as a part of the same spiritual family in terms of social identity. Their exposure – favourable or otherwise – to other cultures and other SDA Church members, determines whether they will call such their brothers and sisters of the same spiritual family. This is supported by Piper (2011:121–127), and further confirmed by Milne (2007) in his book on dynamic diversity, where both authors refer to this identity as the “the creation of one new humanity by the blood of Christ.” Consequently, this should lead to a greater measure of mutual trust.

DEDUCTIONS: The “if-then” propositional statements of identity:

- Those in leadership are often seen and accepted as the caregivers of our spiritual identity;
- This new identity we have in Jesus Christ is what gives hope to the ostracised and marginalised, especially when in a foreign country;
- This concept of a new identity in Christ is not always appreciated to the same degree by the local insiders.

If the local SDA Church realised their new spiritual identity in Christ:

- Then personal identity will be subservient to the cause of Christ and there will be less focus on language and culture at the church;
- Then a greater mutuality and solidarity will exist between the local and the foreign national SDA Church members;
- Then it will be easier to work as a galvanised workforce engaged in missions at local church level.

Consequently, the second theme to be considered in this chapter is “church membership in the local church.”

What kind of tensions exist between local SDA Church members and foreign national SDA Church members about church membership?

Theme 2: CHURCH MEMBERSHIP IN THE LOCAL CHURCH

As stated earlier in Chapter 2, the process of becoming a member of the local SDA Church is threefold:

- a. Membership through adult baptism by immersion;
- b. Membership through a public profession of faith;
- c. Membership through church transfer from one SDA Church to another SDA Church anywhere in the world.

While this practice is very accommodating and meant to be inclusive at the local church level, it has also contributed to the causal factors of tension within the local SDA Church. The primary data of the empirical study indicates that there is not much of a problem with baptism and profession of faith. The problem area lies with transfer of membership from one SDA Church to another local SDA Church. While the transfer of membership is not necessarily a systemic problem, the practical application of it is problematic (Singata, 2018).

The empirical data highlights the perspective of the foreign national outsiders who feel that the insider local members are controlling the membership, particularly the transfer of membership. The tension is exacerbated in that the local SDA members and church board leaders struggle to ascertain if a foreign national SDA Church member is in “good and regular standing.” The issue of living together which precludes transfer of membership has been cited as a bone of contention. This is such because of difference in marital status interpretation.¹¹⁸

DEDUCTIONS: The “if-then” propositional statements of church membership:

- Local church membership is a bone of contention, especially when church procedures are not followed;
- The matter of church membership weighs heavily on the part of the outsider who sees local church membership as a sign of belonging;
- There is a tension with regards to transfer of church membership because it incorporates some differences in cultural practices.

¹¹⁸ Seventh-day Adventist Church. (2015d). *Seventh-day Adventist Church Manual*. Viewed from <https://www.adventist.org/en/information/church-manual/> [Date Accessed May 2017].

If regular home visitation is done by the local church pastor and church leaders:

- Then matters which preclude foreign nationals from church membership will be minimised in a non-threatening setting;
- Then trust and a transparent relationship will develop between the local insider SDA church members and foreign national outsider SDA members will ensue;
- Then matters of stewardship in the local SDA Church can be strengthened, leading to tithe and offering contributions being nullified or verified.

Consequently, the third theme to be considered in this dissertation is “unity in diversity in the local church.”

What are the tensions between local SDA Church members and foreign national SDA Church members concerning church unity?

Theme 3: UNITY IN DIVERSITY IN THE LOCAL CHURCH

The empirical data strongly suggests that some local SDA Church members feel that they are an integrated congregation and there is no problem with their unity. Contrastingly, many foreign national SDA Church members feel there is a disconnect in their understanding of unity. They have expressed feelings of exclusion and marginalisation more than once (see interviews).

The accommodation of language and acculturation has made it difficult for outsiders to make the local SDA Church their own, according to some of them. Others feel very at home, particularly those in leadership. One noticed that some of the foreign national SDA members do not have a platform to air their views about disunity because they are not sharing equal power on the local SDA church board of leadership.

Through the observations over the two years, it has become evident that unity in diversity means different things to the insider local SDA Church members and to the foreign national SDA church members. Foreign nationals often attend the congregation closest to their home or place of accommodation because of transport needs; hence they do not necessarily choose the easiest group of believers to belong to. Notwithstanding, there is an expectancy of acceptance and membership because of their worship commonality and being a part of the Adventist church family.

From the global SDA Church to the local SDA Church structures, unity has been a perennial issue to stay afloat with. This is partly due to globalisation and migration, as explained in Chapter 2. While the SDA Church at large believes in unity in diversity at local church level, it is not so easily practised.

For the local SDA church pastor, this disconnection between word and deed was more of a blessing than a curse. Upon his bimonthly visit to the local church, worship matters were fine, and the church seemed to get along quite well. The church board meetings had a different agenda of how the unity of the church should be addressed, which came through the empirical research. This is what Singata (2018) refers to in his paper on theopraxis as the disconnect between orthodoxy (right beliefs) and orthopraxy (right practice), i.e. a disconnect between right belief about unity followed by a right practice of unity. He quotes Nelson (2005:18–29) who defines these terms in Greek. This has been the experience of many of the local SDA Church members. This was also mentioned in Chapter 2 as the experience of the four SDA Churches in Parker’s (2004:81–169) study, where the same disconnection occurred.

DEDUCTIONS: The “if-then” propositional statements of unity in diversity:

- Insiders and outsiders experience church unity from their respective contexts;
- Leadership and church members can differ in their understanding and application of church unity;
- The disconnect between right theory (orthodoxy) and right practice (orthopraxy) is still a problem in the local SDA Church and hinders the witness of the local church.

If unity in diversity is practiced in an authentic way in the local church:

- Then there will be a strong connection between right belief (orthodoxy) and right action (orthopraxy) about unity between insiders and outsiders in the church, especially in boundary-crossing experiences;
- Then worship will be inclusive and representative at all levels of the church;
- Then the local SDA Church will be a haven for soul-seekers who visit the church on a Sabbath;
- Then the youth, especially millennials, will be more satisfied with a genuine relationship between church members of various backgrounds.

Consequently, the fourth theme to be considered in this dissertation is “inclusion and exclusion; insiders and outsiders in the local church.”

What tensions are evident between local SDA Church members and foreign national SDA Church members regarding the language of the worship services?

To what extent are the tensions between local SDA Church members and foreign national Church members about cultural differences?

Theme 4: INCLUSION AND EXCLUSION; INSIDERS AND OUTSIDERS IN THE LOCAL CHURCH

These conflicting words “inclusion and exclusion” and “insiders and outsiders” are indicative of two sets of binary tension. At times, they are used interchangeably, and at other times, separately. The justification for their inclusion in this part of the study is because all four terms describe human behaviour within the relational aspects of the church body. The empirical data introduces this discussion of the inclusion-exclusion on a continuum. In other words, not all church members are in agreement where inclusion begins and exclusion ends (Law, 2000:16).

One could argue that in the local SDA Church, or any church for that matter, that due to the nature of the gospel, there will always be exclusion. As such, those who reject the gospel of Jesus choose to be excluded from the body of Christ, but should there be exclusion in the body in the Christ? Though it may seem an oxymoron in terms, the primary data indicates that such experiences do exist in the local SDA Church. The research shows that the exclusion of church members in the local SDA Church operates at various levels, some of which have been identified clearly in the data (see interviews in Appendix 6). This ontological reality of people is indicative of realist philosophy.

Indications of exclusion which were cited, include the local SDA church board leadership positions and again the transfer of memberships. These may be the covert notions of exclusion, but what were the more overt notions in which exclusion was experienced, and by whom?

This study of the local SDA Church indicates that there was more intentional inclusion than exclusion, especially by the local church leadership. One such practise is with the church’s Holy Communion or the Lord’s Supper, described above. The local church leadership provided the setting for all to be included in the foot washing and communion table. However,

due to lack of intentional leadership, the local SDA males washed each other's feet and the foreign national SDA males washed their feet separately. Even the fellowship that occurred afterwards was factional, even amongst the foreign nationals themselves. One cannot report on what happens at the ladies' quarters due to the separation of the sexes during this ordinance. However, Law (2000:xi) indicates that "good intention is not enough to create an inclusive community." Skill is also required to move from exclusion to inclusion.

Another level of exclusion that is rife is the after-church worship fellowship outside the church doors. Initiating conversation with the foreign nationals who grouped together and spoke in their local language felt like an intrusion. Although the exchange of greetings was very friendly and congenial, once initiated by the researcher. The same can be said of the local SDA Church members. Although some do make a concerted effort, there are others who are very spontaneous in their mingling and *koinonia*. Recognising that some have not seen each other for a whole week, allowance must be made to catch up in their own language in accordance with cultural norms and behaviours. In the words of Duane Elmer, this is not wrong, it is just different.

The platform teams, welcome committee, and praise teams of this multicultural church are very judiciously put together to reflect the different cultures in the church, and speaks of their attempts at inclusion. Often one could see the balance of local and foreign national SDA's leading out in front in the worship services. It needs be said that although the local SDA church members may speak Afrikaans now and then, the Zimbabweans do not speak much Shona or Ndebele from the front. What can be said is that their illustrative material will often reflect stories from "home" and life in Zimbabwe or Malawi, from time to time.

The membership of the local SDA church board seems to be unbalanced in terms of inclusion where the foreign national SDA's would comprise 2 out of 12 board members. This led to a skewed representation of power sharing of leadership in a multicultural church. This imbalance was also mentioned in conversation by some foreign national SDA Church members who felt outnumbered in key positions. Plainly put, they felt excluded in their own church, a travesty they do not take lightly.

Contrastingly, it seems that the local church pastor was able to relate well to both groups. He had a positive approach to inclusivity. This he communicated publicly from the church

platforms and as well as privately through his familiar warm embrace to all. According to his interview (see Appendix 6), he accepted and loved all of his church members equally.

Furthermore, the empirical data of interviews and observations depict that there is a distinct insider–outsider binary present in the local SDA Church. This can be seen in the use of language and member involvement in the church. The local SDA Church members view themselves as insiders and the ones who have been there for a longer time seem to ascribe an outsider status to the foreign national SDA Church members who have “come to take over our churches.” While some have verbalised such strong tension publicly, others have said it in private conversations only. This corroborates with a previous study done on the shift in SDA Churches from homogeneity to heterogeneity (Parker, 2004:4–6).

Even in the written and spoken research instruments, this insider–outsider tension could be observed. Some of the foreign national SDA Church members have even expressed that they can never fully belong and have ascribed that status to earthly pilgrimage language. This binary tension has been expressed by both sides and some have expressed that status does not matter in the church, for we are all children of God.

Church member support for church programmes also run deep along this tension. For example, when foreign nationals present something in the local SDA Church programme, many foreign nationals will be early and in attendance that day. Yet, while there may be such appellations for insiders and outsiders, it is not always very explicit. Some worship days the tensions are more transient. Yet on certain other days, especially when exclusivist statements are made about each group, the tension between the insiders and the outsiders can be rather unpleasant in a church atmosphere. This fluidity is not always visible to the casual visitor who comes to the church infrequently.

The research indicates that the pastor ignored the tension between the insiders and outsiders and at other times rather minimised the tension. His extended absence at the local SDA Church due to illness and his many serving points in the district made it difficult for him to allocate time and resources to addressing the tensions between the two groups (cf. Interviews and questionnaire).

DEDUCTIONS: The “if-then” propositional statements of inclusion and exclusion; insiders and outsiders:

- There is a very real tension between the local SDA Church members who view themselves as insiders and the foreign national SDA members who expressed that they are often treated as outsiders;
- The local SDA Church struggles with matters of inclusion even though not admitted by most of them;
- Differences in theological and sociological understanding of unity feeds into this experience of inclusion and exclusion.

If there is a greater emphasis placed on inclusion in the church worship and ordinances:

- Then the vocabulary of SDA Church members will be indicative of embracing and considering “the Other”;
- A deliberate and intentional liturgy will be planned and set to minimise the tension between the different cultures, and will be done through regular evaluation;
- Regular training in intercultural competence will be conducted in both small group and larger audience formats.

Consequently, the fifth theme to be considered in this dissertation is “proxemics in the local church.”

What are the tensions between local SDA Church members and foreign national SDA Church members about seating space in the church?

Theme 5: PROXEMICS IN THE LOCAL CHURCH

The evidence of this study through the interviews and questionnaire has indicated that there is definitive distinction between how the local SDA Church members and how the foreign national SDA Church members handle space or proxemics. The lack of seating space has forced the church to accommodate members in the adjacent church hall. Initially this was done by requesting the children to sit in the hall and watch the worship series on a television screen. Later on, adults were also asked to occupy the space there, but this did not happen without consternation.

However, it is of utmost importance to note how the deacons handle the lack of space in the main church building. One cannot determine whether it is intentional or not. For example, if a foreign national SDA deacon was on duty, he would see no problem in asking the church members to shift up and make room for one more person. The average size of the pew would seat five adults comfortably. Contrastingly, a foreign national deacon would request the members to accommodate a sixth person. The response from a pew of foreign nationals would pose no objection to squeeze tighter. However, if the same is requested of local SDA Church members, they would indicate to the deacon that the pew is already full. Contrastingly, when a local SDA Church member was on duty, he or she would not request members to sit more than five in a pew. Instead, they will be escorted to the overflow seating in the hall if the church is full.

Interestingly, a foreign national SDA deacon will often request another foreign national to surrender their seat for a local SDA Church member or entreat a guest to go and sit in the hall, to which they will oblige. However, on more than one occasion, when a deacon pointed a late comer local SDA Church member to sit in the hall, they would at times rather exit the church and leave the service.

More than once the researcher has been approached on how to deal with the space problem. The local church board has also tried various interventions of which some have worked, including to start another congregation (cf. minutes of church and board meetings). Once a person leaves their seat when the church is full, they may need to look for another seat upon their return. Hence, some church goers do not use the bathroom facilities in fear of losing their seat, even if they leave their belongings there. This has caused much tension in the local SDA Church and even hampered the motivation for church growth. Not enough attention has been given to the cultural differences in the use of personal space. This phenomenon is also highlighted by the literature (Lustig & Koester, 2010:208), and was mentioned earlier in Chapter 2 of this study.

The local church pastor and his church board attempted numerous interventions to alleviate this problem. For example, signs have been placed on the back of seats for the praise team. According to the local SDA church records, there is still room for improvement. The church pastor even mooted to have a new church planted in a nearby area. The local church board has voted to have training done in this regard and has also identified personnel to deal with the

matter, but no progress is recorded in the church records (cf. Interviews and Church board minutes).

DEDUCTIONS: The “if-then” propositional statements of proxemics:

- The cultural differences about space and seating between insiders and outsiders in the Local SDA Church is often overlooked;
- Tension is vilified through the incorrect handling of the lack of space in a worship setting;
- The intervention by the local SDA Church about space has not been fully appreciated by all and resulted in further tensions between the two groups in this study.

If local SDA Church members are made aware of the occurrence and implications of territoriality, space, and seating in the church through training:

- Then less tension concerning proxemics will be displayed;
- The need for church-planting may be actualised;
- Greater tolerance will be exhibited by everyone who attends the church services;
- The worship services of the local SDA Church will not be interrupted by the jaundiced feelings of aggrieved worshippers.

Consequently, the sixth theme to be considered in this dissertation is “transformation in the local church.”

**Should the local church pastor facilitate integration between church members?
How have the possible tensions between local SDA Church members and foreign
national SDA Church members impacted/affected the mission of the local church?**

Theme 6: TRANSFORMATION IN THE LOCAL CHURCH

The previous five terms of identity; church membership; unity in diversity; inclusion and exclusion, insiders and outsiders; and proxemics, referred largely to the causal factors of tension within the empirical dynamic, while transformation looks at the way out of this tension. It is this change agent that is appreciated and desired by both groups as well as by the local SDA Church pastor.

The empirical data of the interviews, questionnaire, and church records computed that transformation happened on three strata, categorised as positive change, negative change, and difficult to quantify. These are described below.

Transformation that brought about **positive change** in the local SDA Church:

- Change to a common language of English for the Sabbath worship services;
- Addressing discipline issues regarding children at church.

Transformation that resulted in **negative change**:

- Seating in the church hall when the church is full;
- Transfer of membership for foreign national SDA Church members;
- Lack of driving the church mission programme by local church leadership.

Areas of transformation that were **difficult to quantify or measure**:

- Church board members who felt that the causal factors of tension have been addressed and that the church has moved forward;
- A greater tolerance towards “the Other” – those of different ethnic and cultural backgrounds;
- A change of leadership with the new local church pastor and church board at the beginning of 2019.

Due to the high turnover of church members and guests on both sides of the spectrum, transformation is not always easy to be grasped. There are many foreign nationals who come to church for a season only and the same can be said of some local SDA Church members. While a core group of SDA Church members attend regularly, many others do come and go on a very frequent basis. Those who leave do not always state their true reasons for relocation. The result is a different congregant face each Saturday at the morning church services (Parker, 2004:214–215).

DEDUCTIONS: The “if-then” propositional statements of transformation:

- The pastor is assumed to be the one who facilitates integration between church members;

- Transformed identities of insiders and outsiders are not easily measured, while various tensions reside within the local congregation;
- External transformation in the church practises and structures need to be preceded by internal transformation in the minds of church members.

If transformation of each church member is prioritised:

- Then fewer tensions will exist between local SDA Church members and foreign national SDA Church members;
- Then local church leadership through the pastor can focus more on evangelism and missions;
- Then the attrition rate of the local SDA Church will be curbed;
- The local insiders will be more tolerant and accepting of the foreign national outsiders;
- The foreign national outsider SDA members will be more understanding and perceptive of the insiders' fears and trepidations;
- The binary between insiders and outsiders will be less prevalent as the church moves forward as a united family of Christ under the leading of the Holy Spirit.

The final section of this chapter develops a synthesis of the six themes elaborated on earlier. This is necessary because of their interrelatedness to the main topic of transforming the identities of both insiders and outsiders in the local SDA Church. The six themes are represented diagrammatically below (Figure 14) denoting unity at the core of this next discussion.

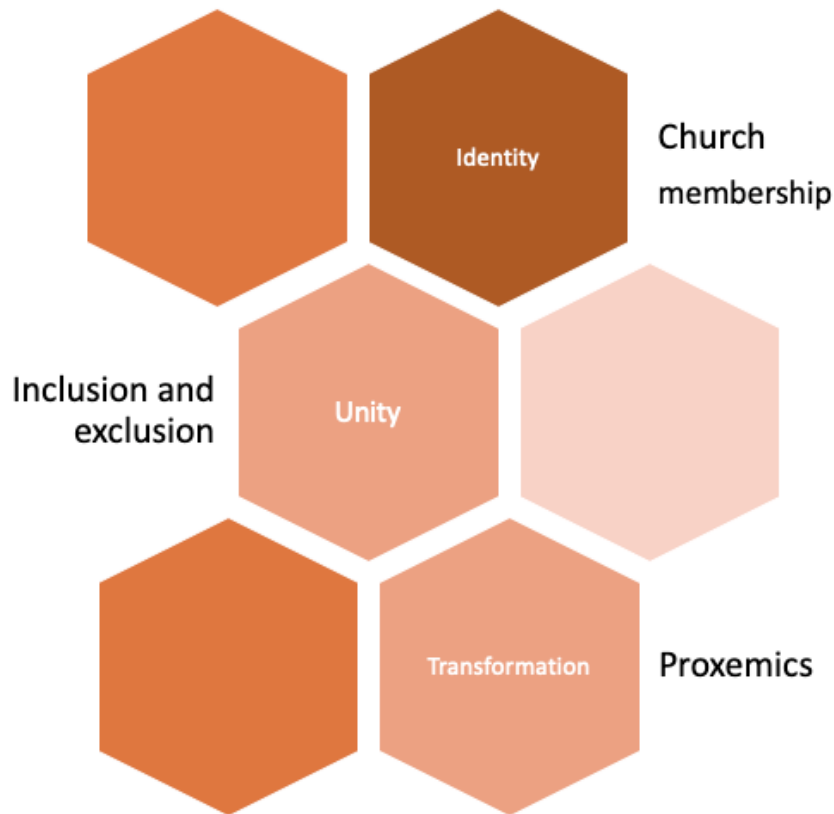


Figure 14. Synthesis of Six Themes

There is an interconnectedness amongst these six themes explained so far in this chapter, namely: (1) identity, (2) church membership, (3) unity in diversity, (4) inclusion and exclusion; insiders and outsiders, (5) proxemics, and (6) transformation. It is remarkable how some of these significant themes are mentioned in the welcome speech of the Dean of Theology, Prof (Reginald) Nel, at the 160 years' commemoration of theological education at Stellenbosch University:

Our ancestors in 1859 dreamt of an institute of learning, deeply rooted in our local African context. From birth we are tied with an umbilical cord to our continent. Yet, as you know, the faculty became a space for *exclusion* and the prioritization of only one faith tradition – the Dutch Reformed Church tradition – over others. We acknowledge our participation in this *exclusion*, and also the theological justification of *exclusion*. However, in recent years and also in *embracing the new* vision of SU last year, we are on a journey of *transformation* towards being an *inclusive* African community (italics added).¹¹⁹

¹¹⁹ See Faculty of Theology Information Booklet. (2019:4). Viewed at <https://www.sun.ac.za/english/Documents/Yearbooks/Current/Theology.pdf>
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One senses here the vignettes of the main argument in this chapter: the intentional movement from exclusion to inclusion through the process of renewal called transformation. What can be learned from this one community of faith and an academic institution, is the intentionality and willingness to change and be transformed, which is iconic for this study of the researcher's SDA faith community. It is this realist approach of opening the "black box" and unearthing the causal factors of tension for transformation to enable church people to do mission and join the *missio Dei* (Bosch, 1991/2011). To recap, the *missio Dei* is defined in Chapters 2 and 3 as the mission of God, i.e. God's active involvement in the earth to build His kingdom through the work of the church at large (Moreau et al., 2015:70–71).

One observes that there is a tension as to where transformation is being positioned in a person's life, is it in a linear sense or in a cyclical sense with regards to *tension* and *mission*? Can one do mission without being transformed, or does mission transform one and remove tension between insiders and outsiders? The main argument here is that removal of *tension* in the local church body will introduce *transformation*, which will in turn lead to *mission* by the local church (cf. T2T4M in Appendix 12). Furthermore, this also correlates with Bosch's (1991/2011) magnum opus *Transforming Mission: Paradigm Shifts in Theology of Mission*, which deals with the paradigm shifts in a theology of mission, covered over six epochs.

It can be perceived that there is a movement from the individual to the group or society in all of the six themes discussed in this chapter. There is also a concurrent movement from the inside to the outside, from the person to the society. With the exception of proxemics, the other five themes exemplified that movement is from the inside to the outside; from the individual to the group, and is the outcome of self-reflexivity (mentioned in Chapter 1).

What is the role of mission in membership? Does it mean that only the one who has membership in a church engages in mission? One needs to belong to an entity before they can share the gospel with those who do not yet belong, yet the very idea of *ekklesia*¹²⁰ refers to "the called out ones," not so much a reference to a building. Yet there is the whole notion of the invitation to doing missions, for evangelism and mission is always an invitation (Bosch

¹²⁰Latin **ecclesia**, from Greek **ekklesia**, where the word is a compound of two segments: 'ek,' a preposition **meaning** 'out of,' and a verb, 'kaleo,' signifying 'to call' – together, literally, 'to call out.' Although that usage soon passed away and was replaced with 'assembly, congregation, council,' or 'convocation.' Viewed from [https://simple.wikipedia.org/wiki/Ecclesia_\(Church\)](https://simple.wikipedia.org/wiki/Ecclesia_(Church)) [Date Accessed 28 May 2020]

1991/2011:423). In this case, also an invitation as church to join and participate in the *missio Dei*.

The six themes were gleaned from the MRT's or key issues which came throughout the realist evaluation in the previous chapters. The sequence can be put in another twofold way, as one hovers over the synthesis of the six themes.

Firstly, consider those who are on the inside of the church now.

All six themes speak of insider–outsider and inclusion–exclusion polarity. Even though there are people on both sides of the spectrum, those on the outside often speak more than those on the inside about church matters. However, these roles can change, just as with the individual and his or her experience in life and in the church. Each of these speak of where we find ourselves, as insider or outsider can be a temporary or permanent placement. When we are in unfamiliar grounds and out of our comfort zones or even due to fear and insecurities, we may find ourselves more of an outsider. Yet, just like the motorist who becomes a pedestrian when he or she gets out of the vehicle, so too can we become an insider or outsider in life, temporarily. Then when he/she gets back into the vehicle, role reversal once again takes place. It is therefore paramount that one recognises that this binary can put one on either side based on which part of church life we find ourselves in. We must realise and recognise that insider church members who are part of the insider community now, may not always be that way. There is thus a possible fluctuation that can transform one's insider or outsider experience, undetermined by the person themselves.

Secondly, consider those who are on the outside of the church.

Sometimes transformation comes about through change from within, through the Holy Spirit's workings of the new birth experience. Yet at other times it can be circumstantial because of a change in one's context. Think of the person who is in charge in his/her local church as a leader but then has to leave or migrate due to work or loss in the family, or due to unemployment. In such instances, he/she might have to start all over again as an outsider in a new context due to globalisation, urbanisation, or migration.

Regrettably, there are those who were once on the inside in their local church, but due to unforeseen circumstances, choices, or even church people, have find themselves on the outside of church fellowship. Take, for example, the experience of four Burundian pastor's children whose families were killed in the Burundian civil war (1993–2005).¹²¹ All their documents were burned, leaving them with no identity documents. Furthermore, they had to struggle with identity issues as they fled their homes and native country to live in a foreign land, like so many others have had to do. They landed up in Namibia where someone sponsored them to get to Cape Town. Then, in 2002, the researcher met them at his institution, they were destitute, and on the fringes of life, striving for an identity in the church family. Yet, through much prayer and determination, their contexts were transformed to where some of them today are established in business and in the church with families of their own.

Then there is the individual who is on the outside of church life, but due to choices and circumstances have become an insider. The transformational and causal factors of such a person is what this study is also about. For it asks the same questions as did Pawson (1997), '*what works for whom under which circumstances and why.*' There is a story to be told when one opens "the black box" of experiences in such a life and considers their version of ontological reality, i.e. on all three levels of the empirical, the actual, and the real.

Contrastingly, there is also the one who is on the inside, but due to circumstances and choices have become an outsider. '*What works for whom under which circumstances and why*' is also applicable in this scenario. The causal factors of tension mentioned before, such as stereotypes, prejudice, discrimination, ethnocentrism, racism, and more, need to be addressed if one is going to create room for the Holy Spirit to effect meaningful and long-lasting transformation within the body of Christ, the church, as discussed in Chapter 3.

Therefore, the church and its leadership have to take cognisance of such individuals who darken the door frames of the church and those who never return to that same building. Leadership, particularly the local church pastor, needs to be equipped and sensitive enough to ascertain the journeys of such individuals. Some may have been an insider once but are now changed and no longer on the inside. Others were outsiders once but have been transformed by the Holy Spirit and are now insiders at the local church. The desired outcome is for

¹²¹ The History Guy. (n.d.). *Wars and Conflicts of Burundi*. Viewed from https://www.historyguy.com/Wars_and_Conflicts_of_Burundi.htm [Date Accessed 7 July 2019].

transformed identities who join the *missio Dei* in building God's kingdom. However, the stark possibility also exist that some may not be transformed and become a stumbling block in the local church.

The researcher therefore concurs with and finds value in the grace–margin theory (Law, 2000), the embrace theory (Volf, 1996), the hospitality–solidarity–mutuality theory (Van Opstal, 2016), the theory on proxemics (Lustig & Koester, 2010), and the social identity theory (Tajfel 1979), as discussed in Chapter 2. Their commonality speaks of vicariously moving beyond oneself in order to be more inclusive and embracing.

Most of all, one recognises that transformation starts internally with a desire that the Holy Spirit works within and is ultimately realised on the outside through behaviour. The result is a changed individual or member of the church who wants to share in the mission of the church, as espoused by Samaan (1999:76). A mission that recognises that the experiences of life can make an insider an outsider in the church, but that the Holy Spirit can make an outsider an insider in the spiritual realm.

Admittedly, there is also the eschatological frame where the Lord's second coming will divide the insiders and the outsiders, finally resulting in the creation of a new biblical binary of the righteous and the unrighteous. This happens at the final judgment when those who were friends of the world and who chose to reject God's love and law will be on the outside of the New Jerusalem (Compare the parable of the sheep and the goats in Matt 25 and Rev 22:15). Contrastingly, when those who have been transformed in this life and at the second coming of Christ (1 Cor 15:51–55) will be on the inside of the Holy City because they have accepted Jesus Christ and his offer of eternal life. Between those two groups is the transformation process, through the ministry of the Holy Spirit, that needs to happen on this side of life before the second coming of Christ. Then the world will finally know '*what worked for whom under which circumstances and why,*' in a salvific sense (which is encapsulated in the fundamental belief of the SDA Church of the New Earth).¹²² In other words, in the researcher's estimation,

¹²² On the new earth, in which righteousness dwells, God will provide an eternal home for the redeemed and a perfect environment for everlasting life, love, joy, and learning in His presence. For here God Himself will dwell with His people, and suffering and death will have passed away. The great controversy will be ended, and sin will be no more. All things, animate and inanimate, will declare that God is love; and He shall reign forever. Amen (Isa. 35; 65:17-25; Matt. 5:5; 2 Peter 3:13; Rev. 11:15; 21:1–7; 22:1–5.)

there is a strong eschatological element in the transformation process which comes through the workings of the *missio Dei*.

Simon (in Motte & Parlindungan (eds.), 2017:204) strongly moots that power relations must be considered as part of transformation, especially for the poor, who are seen as “the yardsticks and bearers of the gospel.” Although the emphasis of this study is not directly on the poor, there is some validity in his argument with regards to transformation and power. He then mentions the boundary-crossing theologies of Wisjen (2003:53), the transforming mission of Bosch (1991), and the importance of agency of Maluleke (2001). Mission as contextualisation comes to the fore here and reverberates with the realist analysis using CMO configurations. Simon (in Motte & Parlindungan (eds.), 2017:206) appeals for the dual hermeneutics here which was espoused earlier:

Transformative mission requires commitment and openness from individuals, groups, and institutions; they must be reflexive agents in a dual sense, transforming social reality as they themselves become objects of transformation.

In the researcher’s estimation, it is the “commitment and openness” of individuals, thought leaders, and the SDA Church at large that will take this conversation of transformation beyond mere rhetoric. The researcher concurs with the above-mentioned sentiment and hopes to see the insertion of his own church in this group. He further hopes that this chapter will serve as a springboard of reflexivity by the different strata of the church, leading to meaningful interventions in local SDA Churches.

5.5 CONCLUSION

This chapter showcased the configuration analysis of causation using the three CMO’s of the local SDA Church members; the foreign national SDA Church members; and the local SDA Church pastor. Each CMOc was analysed through a narrative, a CMO table, the Pawson Principle, deductions and some propositional statements. The interpretation of the empirical results was further analysed as the six themes emerged from the MRT’s, namely, (1) identity, (2) church membership, (3) unity in diversity, (4) inclusion and exclusion; insiders and outsiders, (5) proxemics, and (6) transformation. Thereafter, the synthesis of these six themes was carried out.

The next chapter presents a summary of the study's chapters and their findings, followed by recommendations directed toward five specified groups, a brief discussion of the limitations that were encountered during the research, and explanation of the contribution of this research, and a final conclusion.

CHAPTER 6

SUMMARY, FINDINGS, RECOMMENDATIONS AND CONCLUSION

6.1 Introduction

The previous chapter utilised the configuration analysis of causation with the three CMO's of the local SDA Church members; the foreign national SDA Church members; and the local SDA Church pastor. This final chapter provides a summation of the chapters, highlighting the main findings and limitations of the research. In addition, recommendations are made to five different groups, namely: The SDA Church (leaders and policy-makers), SDA (Church members), ministerial practice (in the field), academia (lecturers and students), and future research. The contribution of this study is then discussed, followed by a brief conclusion. The next section proceeds with a summary of the chapters.

6.2 Summary of Chapters

Each chapter of this study was dedicated to specific parts of the overall research process, with the overall goal of being to answer the research questions, meet the objectives of the study, and address the identified research problem. This final chapter shows how the study came together with the main goals of the preceding chapters being fully realised.

Chapter 1, the beginning and introductory chapter, provided a solid foundational structure upon which to build. It also presented the layout of the research including the background and methods that would be used to conduct the study. In a nutshell, this chapter provided the map to navigate the journey of how tensions between insiders and outsiders can impact the mission of the local SDA Church.

In **Chapter 2** comprised the literary framework, which employed the traditional systematic review of the literature. A thematic approach to the literature review was utilised. The spotlight focused on the academic literature which pertains to the topic under discussion. This chapter showed what research has been done on this topic, what some of the critical issues facing the SDA Church are (locally and globally), and thereby identifying a critical view of current

thinking, ideas, research, and practices. Finally, it also identified some gaps, which this study aimed to fill.

Chapter 3 formed the theological and missiological dimensions of the study, and augmented the theoretical framework of Chapter 2. The concept “*missio Dei*” was promoted, which ignited the idea that the Trinity has a mission to which the church is invited to join. In particular, the chapter outlined a pneumatological approach, which amplified the mission of the Holy Spirit. Furthermore, the church’s methodology of operationalising the mission of God using Christ’s method was discussed in 5 steps.

Chapter 4 delineated the curvature of the research methodology and the research design informed by a critical realist philosophy, which described a critical realist conceptual and methodological design. It demarcated the empirical data collection processes which was an iterative process of realist research. This was used to do theory-driven interviews and formulated first order, second order, and third order theories. MRT’s were arrived at and consequently used as a yardstick for change.

Chapter 5 arranged the data analysis from a thematic analysis CMO configuration system of a critical realist synthesis. The six MRT’s – identity, church membership, unity in diversity, inclusive-exclusive/insider-outsider, proxemics, and transformation – were explicated. These in turn, answered the research questions presented in Chapter 1.

Chapter 6, the current and final chapter, presents a three-prong approach for the local SDA Church and describes the theory that emerged from the realist philosophy. After an empirical study of the situation in the local SDA church, the researcher is of the conviction that the way forward for the local SDA Church in South Africa rests on the following three steps. Step one deals with the causal factors of the tensions that exist between insiders (local SDA Church members) and outsiders (foreign national SDA Church members). Following that, step two focuses on creating a mission programme that can be implemented at local SDA Church level for all concerned. Step three entails the evaluation process to assist the local SDA Church with the operationalisation of the proposed T2T4M programme. This final chapter also presents the key research findings, recommendations, the limitations of the study, and a final conclusion. The next section highlights the main findings of this study.

6.3 Summary of Findings

The findings of this study correlate with the MRT's realist language discussed earlier in this dissertation. The following programme theories were confirmed and refined through the iterative processes of realist evaluation with the local SDA Church. They have now become the MRT's of this research on transformed identities:

1. There is no mission programme and practice at this local SDA Church.
2. The mission programme and practice at this local SDA Church has been impacted by the tensions between the local SDA Church members and foreign national SDA Church members.
 - 2a. The causal factors of tension are about seating space in the church.
 - 2b. The causal factors of tension are about church membership.
 - 2c. The causal factors of tension are about the language of worship services.
 - 2d. The causal factors of tension are about cultural differences.
 - 2e. The causal factors of tension are about church unity.
3. The local church pastor needs training for cultural competency to synergise his congregation towards integration and mission.
4. The interventions done by the local church board to reduce the tensions and increase the mission programme of the local church have proven to be ineffective.

The above-mentioned findings are elaborated upon further below in the recommendations section of this chapter. But for now, attention will first be given to the limitations that were encountered.

6.4 Limitations of The Study

The complexities germane to the realist evaluation philosophy hinder being a purist realist (Shearn et al., 2017), for at times the researcher found that he had to be more pragmatic in his utilisation of the realist evaluation approach. For this reason, he considered this hybrid approach to realist evaluation the best option, which was also verbalised by others as follows:

This second blog from the Itad [Realist Evaluation Learning Group](#) asks: how far can realist evaluation be modified, watered down, or 'mixed and matched' with other

evaluation approaches? Or should we aim to be ‘purists’ in order to retain the integrity of the approach?¹²³

After having to modify the approach in order to comply with the ethical clearance of the University, as it was not fully consistent with realist evaluation, it was no longer a purely realist approach. One such example is the iterative interviews which connect to the naming of the local SDA Church and its various contexts. As there are many local SDA Churches in the same geographic region, the church under study is not isolated. However, in order to do some of the empirical work, the church’s name was required for some of the documentation.¹²⁴

Other challenges emerged as the researcher delved deeper into the CMOc’s. This journey with the realist method and the discoveries that were made, qualify the hybrid approach of realist evaluation in this missiological study.

The database research (2007–2013) done by Salter and Kothari (2014) clearly states that realist evaluation is time consuming and resource intensive, and that “completion of the RE cycle may be challenging, particularly in the development of C-M-O configurations.” The above-mentioned article resonates with the researcher’s own inabilities and struggles to explain and defend his RE methodology consistently. This is partly due to the literature which refers to this method of evaluation as still being a young discipline (approximately 20 years).

RE and synthesis are largely used in the social sciences, particularly in the health programmes, and not so much in theology and missiology. Consequentially, there is a dearth of examples of RE in these disciplines, resulting in a struggle with theory and concept. Thus, the more he studied the realist evaluation approach, the more he realised the inclination for one to make some inconsistencies in the data collection in order to satisfy a realist approach. However, he felt covered by this approach as it acknowledges that complexity is part of the realist approach. It also afforded an opportunity to research the transdisciplinary nature of missiology. His research fills a gap in the application of critical realism frameworks as developed by missiologists.

¹²³ At Itad, we see choosing an evaluation approach as an art as much as a science: there’s always a lot to consider. As a result, our evaluation designs are often hybrids, drawing on a range of different approaches in order to tick all the boxes.

¹²⁴ The name of the local SDA Church was later removed from this study, as requested by the Ethical Clearance Committee.

A number of seminal thinkers, such as Pawson (2004), Pawson and Manzano-Santanella (2012), and Wong et al., (2016), to name a few, have highlighted additional challenges of realist evaluation which reverberated with the researcher's own journey of RE, like this one of Marchal et al., (in Emmel et al., 2018:82-83):

...include the long-discussed issues of what constitutes a mechanism, the difference between intervention modality and mechanism, and the risk of conflating context with mechanism. Furthermore, there is the challenge of moving from simply describing context, mechanism and outcomes to developing a configurational analysis that ties all elements together to show how the outcomes came about (Pawson and Manzano-Santaella, 2012). Finally, causal configurations (CMOs), program theories and middle range theories pose problems for novice realist researchers in terms of how to choose the right level of development (Pawson, 2009a).

He thus includes himself in that list of novice realist researchers who were challenged by this 'new' approach of realism. The RAMESES online community¹²⁵ was found to be immensely helpful in his own research, as he read about the experiences of practitioners, researchers, students, and even the academic intelligentsia of realist philosophy. Truly, his greatest help came from RAMESES, which is described on their website as follows:

There is growing interest in theory-driven, qualitative and mixed-method approaches to systematic review as an alternative to (or to extend and supplement) conventional Cochrane-style reviews. These approaches offer the potential to expand the knowledge base in policy-relevant areas – for example by explaining the success, failure or mixed fortunes of complex interventions.¹²⁶

¹²⁵ Rameses Email Group, personal communication (accessed many times during 2017–2020).

¹²⁶ The Rameses Project. (2013–2020). Viewed from <http://www.ramesesproject.org/> [Date Accessed 6 February 2019].

1. Collated and summarised existing literature on the principles of good practice in realist and meta-narrative systematic review;
2. Considered the extent to which these principles have been followed by published and in-progress reviews, thereby identifying how rigour may be lost and how existing methods could be improved;
3. Used an online Delphi method with an interdisciplinary panel of experts from academia and policy, produce a draft set of methodological steps and publication standards;
4. Produced training materials with learning outcomes linked to these steps;
5. Piloted these standards and training materials prospectively on real reviews-in-progress, capturing methodological and other challenges as they arise;
6. Synthesised expert input, evidence review and real-time problem analysis into more definitive guidance and standards.

More details on the RAMESES project's methods may be found at:

a) Protocol - realist and meta-narrative evidence synthesis: Evolving Standards (RAMESES). Greenhalgh, T., Wong, G., Westhorp, G., & Pawson, R. 2011. Protocol – realist and meta-narrative evidence synthesis: Evolving Standards (RAMESES). Viewed from <http://www.biomedcentral.com/1471-2288/11/115> [Date Accessed 18 June 2020].

b) Development of methodological guidance, publication standards and training materials for realist and meta-narrative reviews: the RAMESES (Realist And Meta-narrative Evidence Syntheses - Evolving Standards) project. Wong, G., Greenhalgh, T., and Pawson, R. (2014). Development of methodological guidance, publication standards and training materials for realist and meta-narrative reviews: The RAMESES (Realist and

Furthermore, he also discovered first-hand how frustrating and difficult this approach can be and how tough it is to find a consistent guide to follow. Evidently, he found none speaking to the disciplines of theology and missiology – the field within which this study was conducted. After years of reading online resources, he came to the conclusion that realist evaluation philosophy is complex and time-consuming, yet has something novel to offer in evaluating programmes. The researcher considers the recent research by Taylor (2020) as useful in addressing some of these gaps.

The specifics on how to operationalise realist methodology has caused consternation, even amongst proponents of realist research themselves. The editors¹²⁷ of the volume *Doing Realist Research* – which looks at the practicalities of doing realist research – ascribes this to being a relatively new approach. However, its foundational text, *Realistic Evaluation*, does not provide tools for practice. In fact, Brad Astbury (2018:64) bluntly states the following which resonates with the researcher’s overwhelming experience:

It is unlikely, for example, that researchers would read Pawson’s quartet of books and say: ‘Now that I know about the importance of stratified social ontology and underlying generative mechanisms I can write up an evaluation plan and prepare interview schedules.’

Nevertheless, in spite of at times wanting to abandon this study, wide consultation taught the researcher to grasp what is there to glean from the hybrid approach of realist evaluation for theology and missiology. Whilst offering a subjective window into his research, it did not altogether subtract from the objectivity of the chosen research methodology.

Even though Chapter 5 dealt with the final analysis of the data, analysis was carried out at so many levels already in the previous chapter. In the realist evaluation, analysis was done at the programme theory level as at well as at MRT level. Consequently, the realist synthesis is a convergence of all the previous stages of the CMO. Although frustrating and iconoclastic at times, it was also revelatory and explorative at the same time.

Meta-narrative Evidence Syntheses: Evolving Standards) project. *Health Services and Delivery Research*, 2(30). Viewed from <http://www.journalslibrary.nihr.ac.uk/hsdr/volume-2/issue-30> [Date Accessed 18 June 2020].

¹²⁷ N. Emmel, Greenhalgh, J., Manzano, A., Monaghan, M., and Dalkin, S. (2018). ‘Introduction: Doing realist evaluation, synthesis and research,’ in N. Emmel, J. Greenhalgh, A. Manzano, M. Monaghan, and S. Dalkin (eds.), *Doing Realist Research*, pp. 1–14. Los Angeles, London, New Dehli, Singapore, Washington DC, Melbourne: Sage.

But, admittedly, it was not all doom and gloom. The realist approach provided an informed methodological tool to address other causal factors in multicultural church matters, such as conflict resolution, programme design, and evaluation of church programmes. For that, the researcher will always be indebted to those who introduced him to this approach. Despite all the challenges encountered, he remained scholarly in his approach and displayed academic rigour by adhering to data quality. A pertinent part of this research is enrolled in the next section on the recommendations.

6.5 Recommendations

The recommendations in this section set out to confirm the key objectives that were presented in Chapter 1 of this study, namely:

1. Explore and explain how and why theological, spiritual, and socio-cultural factors influence the processes and practices towards integration as an expression of mission and reconciliation in the local SDA Church.
2. Address the causal factors of the tension between the in-group (local SDA Church members) and the out-group (foreign national SDA Church members), which has significantly impacted the integration and mission practice of the local SDA Church.
3. Explore possible solutions by the local church leadership to help resolve the tension between the insiders and outsiders and cooperate with the *missio Dei*.
4. Provide a current, relevant, localised, contextual study on the research topic.
5. Propose a model to resolve the tension between the insiders and outsiders and thereby facilitate transformation so that the mission of the SDA Churches in the Western Cape will be fully realised.

This chapter confirms that the five objectives indicated above have been addressed in the research. The recommendations that follow are for the five targeted groups connecting these objectives even further.

The hoped-for outcome is that the following recommendations will assist and guide the local SDA Church in dealing with the pragmatic task of addressing the identified relational issue. This section outlines the recommendations of the three-pronged model, namely: ‘Tension to Transformation for Missions (T2T4M),’ which is explained in a section 6.6.

Part 1: The first part of the recommendations is derived from the empirical and literature study and is addressed to a *five-fold targeted group*, namely:

- Recommendations for the SDA Church – leaders and policy-makers
- Recommendations for the SDA Church – members
- Recommendations for ministerial practice (in the field)
- Recommendations for academia (lecturers and students)
- Recommendations for future research

The first four groups mentioned above follow the hierarchical line of governance in the SDA church.

Part 2: The second part of the recommendations serves as the researcher's contribution to the body of knowledge which can be incorporated by all levels in the SDA Church's governance structure. Arising from the realist synthesis study, the following recommendations are considered of utmost importance. These recommendations connect to the six major themes that emanated from the empirical study and are supported by the literature. Each of the six themes of recommendations are incorporated into the recommendations of the five sections below.

6.5.1 Recommendations for the SDA Church – Leaders and Policy-Makers (Conference)

1. Conduct training and workshops on the importance of unity in diversity as part of the Adventist DNA in its structures, advisories, sessions, and wherever local SDA Church members come together in large or small gatherings.
2. The SDA Church needs to regularly do in-service training for its clergy to become the agents of change and to galvanise their local SDA Churches towards progress in unity. This could be accomplished through its hierarchical form of leadership and its annual conference training seminars.
3. Mission to the outsiders must precede revival by the insiders. This needs to happen at both organisational and individual levels of the local SDA Church. Prayer sessions (e.g. Global 10 days of Prayer in January each year) are a necessary prerequisite in achieving the sustainability of mission to outsiders.
4. Workshops on how the different generations experience transformation in the local SDA Church and together design the way forward in doing missions. Design a series of meetings for this purpose.

5. Conduct revival meetings at the local SDA Church (such as “Operation Rain” mentioned earlier) where the Holy Spirit is leading the minds of the attendees for change and transformation, as it relates to the mission of the church both locally and at large.
6. Any tensions due to identity differences based on culture and language needs to be addressed first by the local SDA Church leaders. This can only be done after spiritual revival is sought by those involved, which is a prerequisite for any change. The material for the 10-days of prayer offered annually by the Global SDA Church¹²⁸ is a great tool for such spiritual revival.
7. Understanding one’s spiritual identity in Christ will be an outflow of personal and social identity. The three-fold cultural identity search (Lustig & Koester, 2010:143–146) is useful here, namely: unexamined, examined, and accepted cultural identity.
8. Who we are in Christ is greater than who we are in the world and that spiritual identity needs to be the face of whom we reach out to a changed worldview informed by a change of Christian identity should bring one closer to the biblical worldview.
9. Missions then become a process whereby one’s changed identity invites other personal identities to change and have a spiritual identity in Christ, wrought about by the Holy Spirit, as a part of *missio Dei*.
10. The SDA Church needs to regularly do in-service training for its clergy to become the agents of change and to galvanise their local SDA Churches towards progress in unity. This could be accomplished through its hierarchical form of leadership and training sessions.
11. Plans should be afoot to plant another SDA Church in the region so as to alleviate the space problem. This can start with a branch Sabbath school in a nearby area, as outlined in the global SDA Church policy book, also called the Church Manual.

6.5.2 Recommendations for Ministerial Practice (Church Pastors and Church Boards)

1. The local church pastor should lead through home visits and through the local SDA Church board so that any vagueness, for example, regarding marital status, or any such prohibitions to membership, can be clarified in due time, not only at election of officers’ time. This can obviate any misunderstandings about church membership between local and foreign nationals. (interviews)

¹²⁸ Seventh-day Adventist Church. (2019b). *10 days of prayer January 8-18, 2020*. Viewed from <https://www.tendaysofprayer.org/>. [Date Accessed 28 May 2019]

2. Make worship inclusive by incorporating diverse music, diverse platforms, and diverse leadership (Van Opstal, 2016:97–118). This shows at meetings how culturally sensitive and competent the local SDA Church leaders are. Keep a regular conversation about the topics that emerge from the evaluations.
3. Preaching must be inclusive to bridge the various divisions within the surrounding culture (Milne, 2007) and decolonise some of the worship settings. The local SDA Church departments should regularly entreat the input of the different generations in the church, as they can make a valuable contribution to preaching inclusively.
4. Those who shape the worship experience need to be in contact with the whole congregation to be aware of their needs and concerns, so that no one is disenfranchised (Milne, 2007). This awareness can be cultivated through the reciprocity of church leaders and church members for having unity in diversity.
5. Local church leadership should show a willingness to deconstruct worship services to reflect unity in diversity in all its services. This must not be a once off attempt, but a regular evaluation followed by implementation of the outcomes. One such place to start is with the liturgical practices of the local SDA Church.
6. The local SDA Church should embark on a journey to identify who the insiders are and who the outsiders are before integration of the two can take place. This can be done by using “the grace margin model” of Law (2000) mentioned in Chapter 2 of this dissertation, by starting with “the safe zone.” Areas of commonality between insiders and outsiders is also a good starting point for all.
7. Regular consultation with both insiders and outsiders must occur under the leadership of the local SDA pastor and the local SDA Church board to effect lasting transformation (Platt, 2015:209).
8. The sermon programme for the local SDA Church must include the topics of inclusion and integration, and special presentations can be made by the various departments of the local SDA Church at all age levels.
9. The Children’s ministries and Youth departments of the local SDA Church need to have regular programmes where the tensions and transformation can be discussed at an age- appropriate level.
10. The church should allocate the necessary resources and funding to make the mission programmes of the local church effective. It should feature as a standing item on the agenda of the local SDA Church board. Regular reporting needs to happen at the local church business meeting where church members can make input on their progress.

11. The church leadership can conduct training and workshops on the importance of unity in diversity as part of the Adventist DNA in its structures, advisories, sessions, and wherever local SDA Church members come together in large or small gatherings.
12. Every department of the local church must have an intentional agenda and conversation about forming new-humanity congregations (Milne, 2007).
13. Make worship inclusive by incorporating diverse music, diverse platforms, and diverse leadership (:97–118). This shows at meetings how culturally sensitive and competent the local SDA Church leaders are. Keep a regular conversation about the topics that emerge from the evaluations.
14. The local SDA Church needs to be intentional in training the church personnel on how to be inclusive in appointing seats to both insiders and outsiders, without using any such appellations.
15. The local SDA Church needs to recognise and verbally acknowledge the prevalence of proxemics in a worship service. Then the church leaders can explore the distribution of the four zones of spatial orientation of the various cultures in the church.
16. The local church leadership should regularly present talks and presentations on how each culture deals with issues of territoriality on a personal and corporate level. Prayer should also be seen as a means of intervention on this issue.
17. Information about cultural differences in proxemics can be printed in the local SDA church bulletin or shared via electronic media.
18. Church department leaders, such as the Women's Ministries leader and the Youth leader, can facilitate discussions on proxemics, and can even include role-play to facilitate conversations about space in worship settings.
19. Latecomers to the worship service need to be briefed outside the church building by the welcoming committee about the space situation inside the church and not wait until they are inside the church building to do so. This should lessen the tension between early and late arrivals at the church.
20. The local SDA Church pastor needs to coordinate the mission programme of the church in teamwork with the local church elders and the Personal Ministries leader (elected office in charge of outreach). When the local church pastor prioritises mission and evangelism, the church members often find encouragement to do likewise. The local church pastor needs to galvanise his church membership first into an integrated workforce of both local SDA's and foreign national SDA's. In an effort to inspire

enthusiasm for mission amongst the local SDA church pastors, in-service training can be facilitated and operationalised by Helderberg College of Higher Education.

21. The local SDA Church needs to find the right balance between belief and practice in the social gospel. Where possible, tackle the unjust structures of oppression and exploitation which are being challenged today like never before, notes Bosch (1991/2011:188). Present to church members how inconsistencies within the church can hamper mission growth outside of the church.
22. Conduct revival meetings at the local SDA Church (such as “Operation Rain” mentioned earlier) where the Holy Spirit is leading the minds of the attendees for change and transformation, as it relates to the mission of the church both locally and at large.

6.5.3 Recommendations for the SDA Church – Members (Church)

1. Through an intentional missiological purpose, the local church board needs to catalogue the membership identity at the beginning of each year, i.e. compile a database of the main cultural identities of its total membership.
2. Thereafter, the social categorisation process needs to continue where the local church identifies the different group identities and determine which ones are dominant in the local congregation at the time.
3. Before a mission programme can be started, the local church needs to assess the need for a change in identity through revival and conversion opportunities. It is a people with transformed identities who will be able to reach a troubled community with the Gospel. The notion of the church is: “Transformed to transform” (Saaman, 1999:76).
4. The local SDA Church needs to work the transfer of membership very thoroughly through its local church clerk and systems of governance.
5. Membership audits needs to be conducted at every church business meeting on a quarterly basis. This is a practice endorsed by the global SDA Church (Church Manual) already but is reiterated here for emphasis.
6. The process of church membership needs to be printed periodically in the church bulletin and regularly posted for all to read—online or in hard copy.
7. Every department of the local church must have an intentional agenda and conversation about forming new-humanity congregations (Milne, 2007). The local church can move beyond conversation and check itself regularly at the church’s scheduled meetings.

8. Local SDA Church members should accept that all leaders have strong preferences, even about leadership, that are shaped by social and cultural location (Van Opstal, 2016:158–174). The local SDA Church board should address and challenge those preferences through the Tension to Transformation for Mission (T2T4M) seminar.
9. Reconciliation precedes transformation. Therefore, remove tensions first through a revival programme of the individuals in the church before working on spiritual transformation. However, the tension occurs when someone does not see the need for reconciliation until their heart is transformed by the influence of the Holy Spirit. Then the local church will truly partner with the *missio Dei*.

6.5.4 Recommendations for Academia (Lecturers and Students)

1. Do the research and then present papers at the various fora of the church on how other local SDA Churches in the South African church landscape deal with tensions between local and foreign national SDA's. The local SDA Church pastor can arrange for an agenda item at the local conference meetings when other ministers congregate.
2. Invite experts in the field of Missiology who can discuss how the local SDA Church relates to the four outcomes of social contact mentioned earlier – integration, marginalisation, separation, and assimilation (Lustig & Koester, 2010:342–344).
3. It is mooted that the training of ministerial students be incorporated and done at this local SDA Church which is in close proximity to the SDA IHE. If done correctly, the students can develop a model of best practice for their pastoral ministry and leadership in future. Lessons can be learned that can prove invaluable for other churches in the larger SDA structure, which can serve as a template and yardstick for mission practice.

6.5.5 Recommendations for Future Research

1. Furthermore, in a general sense, there needs to be a realist evaluation of this intervention and this mission programme, T2T4M, which can be the basis for further study. The usage of the CMO configuration can be used as a philosophical framework and maybe some policy changes in the SDA Church can be considered.
2. In the researcher's view, there is a need for further study on the insider-outsider and inclusive-exclusive continuum when it comes to adherents of other religions. The whole notion of what does it mean to be inclusive as part of a study in a theology of religions should be considered. It would be interesting to see how such a study dealing with the ecclesiastical challenge of inclusion can be extrapolated into a study of

inclusion of adherents of the main world religions such as Islam, Hinduism, Buddhism, Judaism, and even African Traditional religions. This could lead to some thought-provoking conversations around evidence-based research and contextualisation in world missions.

3. There is a need for a more in-depth study on how critical realism offers an ontological framework within which to explore the *missio Dei*. The recent research by Taylor (2020), ‘Making room for the *missio Dei* in missiological research’ can be used as a springboard to initiate discussions relevant for the South African context.

A further hoped-for outcome of this study is that some missionary fire will ignite from the tiny sparks of inspiration that have been lit on this topic of transforming identities of insider local SDA Church members and outsider foreign national SDA Church members. It will be satisfying if just the vocabulary of our conversation and nuances of exclusion can be lessened and we become more inclusive than ever before, especially within the milieu of multicultural churches.

6.6 Contribution of this Study

Recognising that this part of the recommendations is applicable to all five levels of the SDA church governance structure, this contribution is directed mainly to those in ministerial practice; learners, future practitioners, and academia. The researcher’s contribution is presented in the form of a model and is branded: ‘From Tension to Transformation for Mission’ (T2T4M). The *positionality* and *operationality* of the T2T4M Model is worth noting here. From the empirical study at the local SDA Church, the researcher identified the need to address the causal factors of the tensions before transformation can truly occur. Too often attempts to bring about church unity have been rushed, without even opening the proverbial “black box” and unearthing ‘*what works for whom under which circumstances and why*’ (Pawson & Tilley, 1997), as part of the ontological reality.

Over the past four years the researcher has been teaching parts of a multicultural ministry module to second year ministerial students. He has also had the privilege of teaching second year intercultural communication students some of the concepts of this model (Appollis, 2015). This experience has taught him to see the value and the need for addressing tensions as a precursor to change. The *modus operandi* for doing this is, firstly, by identifying the tensions,

and secondly, by speaking directly about what divides us to the concerned parties. To this end, a theoretical framework crafted into this model is what his contribution seeks to offer here.

In developing this model, referred to as T2T4M, the researcher utilised the realist evaluation method of an iteration process of consultation. An iterative process of consultation with the local SDA Church on the matter of tensions took place. After the preaching service on the 17th of November 2018, the researcher had a short meeting with the local SDA Church leadership. The full document that was read to the church, which is regarded as the suggested intervention, can be read in Appendix 9.

In turn, the local church leadership responded saying that they wanted to do part 1 only, which was the 10-days of prayer. Not needing him for this, the researcher told them to go ahead without him. Attending a prayer meeting on the 10th of January, 2019, with his wife, the researcher noticed that the church did not even mention the suggested 10-days of prayer that had started that day. Thus, going back to the drawing board, the researcher drew up a list of revised recommendations as a way forward, which can be viewed in Appendix 9.

After a review of the interventions offered to the local church, some modifications were made. The revised proposal, now consisting of parts 1 and 2, comprised the latest suggestions made to the local church leadership. They never discussed the model with him again after that day. On Wednesday evening, 24 July 2019, the new local SDA Church pastor contacted the researcher for advice and informed him of the escalation of tension between the local SDA Church members and foreign national SDA Church members. This happened at a SDA church business meeting the previous week, which he did not attend. The main issue related to the researcher was that the local SDA Church leaders felt that the foreign national SDA Church members were no longer complying with church rules regarding marriage and membership. After some heated discussions about church office and church membership, some local SDA Church members resigned from their posts with the intent to relocate their church membership.

A pilot study was then conducted in February 2020 by using the first part of the model only, namely, T2T, at another SDA Church in the Western Cape. This church exhibited similar tensions as the local SDA Church under study. The researcher conducted the T2T seminar over 2 weekends in the same month. Applying the suggestions from the evaluation of that

seminar (see Appendix 10), the model was further modified, with the final recommendation presented in steps 1 to 3 below.

STEP 1 – FROM TENSION TO TRANSFORMATION – T2T

In view of his upcoming proposal to the local SDA Church, the researcher redesigned and updated this model to include “transformation,” and for the first time named the model: ‘T2T – TENSION TO TRANSFORMATION.’ In addition to that, he designed a logo and paid a branding company to finalise the design for him. A separate workbook was printed in full colour and is ready to be utilised. Figure 15 below illustrates the logo, followed by a brief explanation of the design of the logo.



Figure 15. Logo of T2T¹²⁹

The logo can be better understood with the following explanations about its intentional design:

- The colour – The colours run from a lighter green into a darker blue indicating that one may start with uncertainties and tensions but move towards stronger bonds and solidification through this process.

¹²⁹ Appollis, E.A. 2018. Tension to Transformation (T2T) Logo [Image]. Helderberg College of Higher Education, Theology Department, Somerset West.

- The directional arrows – both “T’s,” i.e. “tension” and “transformation” run forward in the same direction, implying that both tension and transformation must be dealt with in parallel fashion.
- The 8 lines – they are under the number 2 and represent the 8 stations of tension, a connection between stations and railway tracks.
- The tracks – the tracks on which the train of transformation runs indicate love. Love for God and love for one another. If love is foundational, any tensions in this journey can be handled.
- The bottom part of the logo is open-ended, making room for other processes to follow. This is where Mission (4M) and Evaluation (PP) will latch onto.

Table 13 below provides the summary page of the booklet, which outlines the journey from Tension to Transformation like bookends and the eight stations in between them.

Table 13. Eight Stations of the T2T Model

	TENSION STATION 1	TENSION STATION 2	TENSION STATION 3	TENSION STATION 4	TENSION STATION 5	TENSION STATION 6	TENSION STATION 7	TENSION STATION 8	
T E N S I O N	ASSUMING SIMILARITY INSTEAD OF DIFFERENCE	NON-VERBAL MISINTER- PRETATION	LANGUAGE	ETHNOCENTRISM	STEREOTYPES	PREJUDICE	DISCRIMINATION	RACISM	T R A N S F O R M A T I O N

The operational structure of T2T is to view it as a train journey consisting of eight stations. Recognising that various people have tensions concerning cultural differences, the idea is to start at tension station one, i.e. assuming similarity instead of difference. Each station is presented as a whole and attendees will work through the entire workbook. Upon completion of the first station, the journey moves to the second station in similar fashion. The idea is to complete all eight tension stations with the group.

Recognising that people's various cultural backgrounds and exposure to other cultures may cause some to get off the journey and re-join later. Once all eight stations have been workshopped, a commitment to transformation will be signed by the attendees. This is after considering transformation at each particular tension station.

Each of the tension stations will follow the same format and will be addressed by embracing the following outline for each term, namely:

- term
- description
- example in multicultural church
- the move to intercultural competence, and
- transformation

The aim of T2T is to create a conversation and a platform around the causal factors of tension that divide people, even in the local church. This is stated in the introduction of the workbook (Appollis, 2015:1):

In this section, emphasis is placed on certain factors which cause people of different cultures to often misunderstand and even mistrust each other, especially in multicultural church settings. Though the list is not exhaustive, it will deal with the most common of terms. This is an attempt to address some of the factors which lead to cultural intolerance when the function of the word is not clear. The milieu is that of multicultural churches and ministry.

The eight stations of transformation are to help church leaders deal with their own spiritual journeys through reflective learning before expecting the rest of the church members to follow suit. However, in an attempt to move from prayer to tension to transformation, one key part of this journey needs some explanation.

As mentioned about the logo above, the tracks on which the train of transformation runs, is Christian love. This Christian love is therefore not an insertion, afterthought, or an appendage to this journey, but a necessary foundational part, which enables people of different backgrounds to listen to one another and be transformed in the process. White (2001:1406) eloquently speaks of this transformative influence of love:

In the heart renewed by divine grace, love is the principle of action. It modifies the character, governs the impulses, controls the passions, subdues enmity, and ennobles the affections. This love, cherished in the soul, sweetens the life and sheds a refining influence all around.

When such love exudes in the miasma of a sin-sick world that influences the local church, the researcher is convinced that transforming identities will result. In that, love for God will be exhibited in love for one another, regardless of cultural or ethnic differences. Jesus' prayer for unity of believers in John 17 can then be realised at the local church level. Accordingly, let us proceed to the second step, which is T2T4M.

STEP 2. A MISSION PRACTICE FOR THE LOCAL SDA CHURCH – T2T4M CHRIST'S METHOD OF MINISTRY

Since the lack of an effective mission practice at this particular local SDA Church under study has been cited, the following model is offered for a mission practice at the local SDA Church level. By means of this model, the researcher endeavours to address this matter holistically, believing that meaningful mission results when tension and transformation have been addressed.

How does one go about engaging the local church in missions, particularly urban missions? The global SDA Church provides great ideas and tools¹³⁰ for reaching the unreached people in the cities (White, 2012). However, the researcher found the material in need of adaptation

¹³⁰ For ministry ideas, resources and news, see Seventh-day Adventist Church. (2020c). Mission to the Cities. Viewed <https://missiontothecities.org/>; For tools for starting your Urban Centers of Influence, see Seventh-day Adventist Church. (2014.) Global Mission. Urban Centers of Influence. Viewed from <https://www.urbancenters.org/>; Register to access videos, books, and more, to help make disciples and start new groups of believers among the urban unreached people groups in your city. See Seventh-day Adventist Church. (2020d). I want this city. Viewed from <https://thiscity.adventistmission.tv/> for inspiration for local congregations to get involved in urban ministry by watching this TV series [Date Accessed 27 May 2019].

and contextualisation for South African situations, and located in too many fora of the SDA Church and therefore too eclectic.

Thus, a holistic, biblical, tried and tested, and more comprehensive plan was necessary. The one that emerged best from his research is “Christ’s method of ministry,” which is described and used by many Adventist scholars. This was discussed in Chapter 2 of this dissertation as part of “The Ephesus model,” which is described by its authors as a biblical framework for urban missions in stating: “The Ephesus Model is simply the apostle Paul’s approach to urban ministry and its application during the time in the city of Ephesus (McAuliffe & McAuliffe, 2017:11). One of their emphases for urban ministry dovetails with Christ’s method of ministry as espoused by White (1905) of which more is said in the 2nd part of the T2T4M model. The researcher outlined what this model embodies through the local SDA Church. Further, the time frames for these interventions can be done in three units, as follows:

Unit 1. TENSION TO TRANSFORMATION (T2T) model, which can be done over two weeks (two weekends), with one meeting addressing four of the eight stations of the causal factors each week. In other words, weekend one will address stations 1–4, and weekend two will focus on stations 5–8. Prayer is included for reflexivity and transformation.

Unit 2. TENSION TO TRANSFORMATION FOR MISSION (T2T4M) model can be done ideally over a period of five weeks with 1 meeting per weekend. This can start directly after the two weekends of the T2T series. The content will deal with Christ’s method of reaching people, which will be apportioned into five steps.

Unit 3. An evaluative session dubbed **PAWSON PRINCIPLE (PP)** (*‘what works for whom under which circumstances and why’*) is to be followed for one day (2 hours preferably over a weekend).

Upon the completion of Units 1, 2, and 3, a brief **certification** ceremony will take place. Attendees will receive a certificate for attendance. Along with that certificate, a **pin** of the logo (T2T4M) will be given to each certificated attendee. This will serve as memorabilia indicative of their intentional desire for transformation in the local SDA Church.

The researcher firmly believes that by building on these three units diagrammatically represented below (Figure 16), this biblical model of missions will assist the local SDA Church to have a strong and vibrant mission.

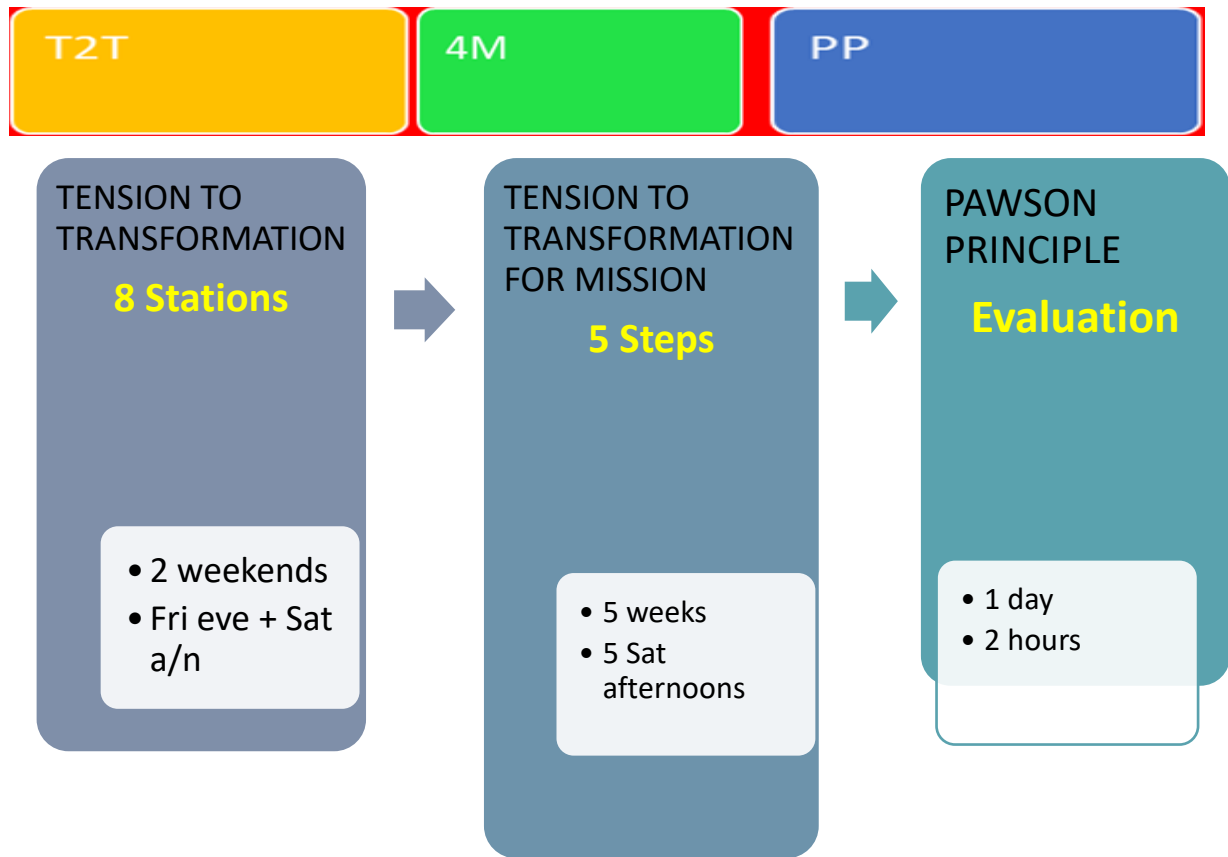


Figure 16. Diagrammatic Summary of Appollis' Model of T2T4M¹³¹

The final section below concludes the study.

6.7 Conclusion

This concluding chapter retraced the journey from the causal factors of tension to the transformation of the individual and the SDA Church at large. The three units of the T2T, along with the T2T4M and PP models were recommended as a possible way forward for the

¹³¹ The proposed T2T4M Booklet can be viewed in Appendix 12.

local SDA Church under study. Recommendations were also made for future practice and research.

A three-part intervention for the local SDA Church was recommended as an attempt to reduce the tensions and operate a mission programme. These suggestions are based on three steps that begin with a confrontative series and end with an evaluative component called the Pawson Principle. Accordingly, Tension to Transformation (T2T) is followed by the Tension to Transformation for Mission (T2T4M). The final section of this chapter dealt with the recommendations that pertain to the entire study transforming identities of the insider and outsider populations within the local SDA Church.

Based on the above insights and understanding, it is hoped that this dissertation will serve as a valuable resource document for the local SDA Church to have an exciting mission programme which draws its strength from transformed identities of both the local and foreign national SDA Church members. Having hereby addressed a gap in knowledge, a further hope is that this research can be used to minimise the tensions between local SDA Church members and foreign national SDA Church members. A prayerful desire is that this research may serve as a springboard for deliberation for other pastors and churches who may be struggling with a similar situation in their local church settings. May these rudiments of multicultural church leadership exude from the researcher's teaching platform as he engages with future ministerial students.

Finally, the impact that this study had on the researcher's academic journey can be summarised as follows:

Personal impact: This study impacted the researcher's life, particularly how he views people and social categories, and made him sensitive to the barriers that divide communities and the tension that exists amongst people, even inside the local SDA Church.

With a growing sense of empathy and compassion, he also learned not to ignore people's frustrations and to be more open and receptive to listening to the concerns of others, especially about differences in their cultural experiences.

Although not always having the gumption to address cultural differences and having suffered from “failure of nerve”¹³² to implement strategies that can lead to transformation, this study pushed the researcher to move beyond his personal limitations. His need for the Holy Spirit has increased in being the main change agent in dealing with fallen human nature. This gave him a new appreciation for pneumatology in transformation. Accordingly, he believes that self-glorification needs to be slaughtered by self-abnegation. This needs to be a daily experience effected by the Holy Spirit’s work within and through him.

Impact as a researcher: This study introduced him to a new field of critical realism and realist evaluation which enlightened him on the concept of the Pawson Principle (Pawson & Tilley, 2004) of ‘*what works for whom under which circumstances and why*’ which he hopes to employ in other spheres of his work life as well.

Impact as a missiologist, church leader, and academic: He is now an ambassador who wants to work with the *missio Dei* for the transformed identities of insiders and outsiders in the local SDA Church. This can be done in an effort to move from Tension to Transformation for Mission (T2T4M). May “T2T4M” become a byword in the vocabulary and the rhetoric of members in the local SDA Church.

Finally, it is hoped that the empirical, epistemological, and ontological positions of this hybrid realist study have been confirmed. Transformation lies at the heart of this study. A further hoped-for outcome is that the insights gained herein will help break down the walls of division that have tried for so long to keep our faith community and communities divided – let God’s love guide us and permeate all sections of society. In joining the Trinity in the *missio Dei*, we need to recognise that our role as church is to be involved through Christ’s method of ministry. It is only through the empowering of the Holy Spirit that self-preservation and self-glorification can be slaughtered by our self-abnegation, as we humbly work for the Kingdom of God as part of the *missio Dei*.

¹³² Edwin H. Friedman. (2017). *A failure of nerve: Leadership in the age of the quick fix* (revised edition). Church Publishing. Viewed from <https://www.amazon.com/Failure-Nerve-Revised-Leadership-Quick/dp/1596272791> [Date Accessed 7 July 2019].

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APPENDICES

APPENDIX 1: HOW TO BECOME A CHURCH MEMBER IN THE SDA CHURCH

The process of becoming a member of the SDA church is threefold:

1. Membership through adult baptism by immersion;

Baptism is the avenue of induction into the Church. It is fundamentally the pledge of entrance into Christ's saving covenant and should be treated as a solemn and yet joyful welcome into the family of God.

Membership in the Church is possible only in those churches included in the sisterhood of churches recognized by a conference (SDA Church Manual p. 44).

Pastors must instruct candidates in the fundamental teachings and related practices of the Church so they will enter the Church on a sound spiritual basis. While there is no stated age for baptism, it is recommended that very young children who express a desire to be baptised should be encouraged and entered into an instruction programme that may lead to baptism (p 43).

2. Membership through a public profession of faith;

Individuals who have accepted the fundamental beliefs of the Seventh-day Adventist Church and who desire membership in the Church on profession of faith may be accepted under any of the following four circumstances:

1. A committed Christian coming from another Christian communion who has already been baptised by immersion as practiced by the Seventh-day Adventist Church (see p. 44.)
2. A member of the Seventh-day Adventist Church who, because of world conditions, is unable to secure a letter of transfer from his/her home church (see p. 53.).
3. A member of the Seventh-day Adventist Church whose request for membership transfer has received no response from the church where he/she is a member. In such a case the church shall seek assistance of the conference or conferences involved.

4. An individual who has been a member, but whose membership has been misplaced or has been withdrawn because he/she was a missing member, yet who has remained faithful to his/her Christian commitment.

3. Membership through church transfer from one SDA church to another SDA Church anywhere in the world (pp 51-54).

When members move to a different area, the clerk of the church holding their membership records should write to the secretary of the relevant conference requesting that a pastor in the new locality visit them and help facilitate their membership transfer to the new congregation.

The clerk of the church holding the membership records also should notify the transferring members of the intention to give their new addresses to the conference. Members who move to another locality for longer than six months should make immediate applications for letters of transfer. Members moving to an isolated area with no church within a reasonable distance should apply to join the conference church.

Method of Granting Letters of Transfer – Members should apply for their letters of transfer to the clerk of the church with which the members desire to unite (the receiving church). That clerk sends the request to the clerk of the church from which the members desire to transfer (the granting church).

When the clerk of the granting church receives the request, the clerk brings it to the pastor or elder, who in turn presents it to the board. After due consideration, the board votes to recommend, favourably or otherwise, to the church. The pastor or elder then brings the recommendation to the attention of the church for a first reading. Final action is taken the following week, when the request is presented to the church for a vote.

The purpose of the one-week interval is to give members an opportunity to object to the granting of the letter. Objections ordinarily should not be publicly stated but be lodged with the pastor or elder, who then refers them to the board for consideration. The board should give each objector opportunity to appear to present his/her

objection. If the objection is not based on valid grounds, the person raising objection should be admonished to withdraw it. If the objection is based on valid grounds, it is the duty of the board to investigate. Final action on granting the letter is deferred until the matter has been satisfactorily settled.

If the objection involves personal relationships, every effort should be made to effect reconciliation. If public offenses are involved, disciplinary measures may be called for. If there is some spiritual lapse, efforts should be made to restore the member.

Clerk to Prepare Letter – When the church has granted the letter of transfer, the clerk fills out the regular transfer form and forwards it to the clerk of the receiving church. The clerk of the receiving church then passes the letter to the pastor or elder, who presents it first to the board for recommendation, after which the request is presented to the church at its next regular service. The vote accepting the person into membership usually is taken at the regular service one week later. The clerk of the receiving church then adds the member's name and date of admittance to the membership record. The clerk also fills out the return portion of the letter of transfer, certifying that the member has been accepted, and returns it to the clerk of the granting church.

Letter Valid Six Months – A letter of transfer is valid for six months from date of issue.

Membership During Transfer – Under no circumstances shall the clerk of the granting church remove a member's name from the membership record until the return portion of the transfer letter has been received, certifying that the member has been voted into the fellowship of the receiving church. To do so deprives the person of membership during the transfer. The clerk, the elders, the pastor, and the conference president are all responsible for seeing that all churches adhere to this procedure.

Receiving Members Under Difficult Conditions – World conditions sometimes prevent communications concerning a membership transfer. In such situations, the receiving church, in counsel with the conference, should satisfy itself as to the

applicant's standing and then receive him/her into membership on profession of faith. If the way later opens to communicate with the granting church or to the conference where it is located, the receiving church should send a letter stating what it has done.

If Member Is Not Accepted – The receiving church must receive the member unless it knows a valid reason it should not extend the privilege of membership. If a church does not receive the member, the clerk should return the letter to the granting church with a full explanation of the reasons. The person's membership then remains with the granting church, which should cooperate with the member to resolve the matter.

Letters Granted Only to Those in Regular Standing – Letters of transfer are granted only to members in regular standing, never to a member under discipline. Qualifying statements are out of order except when the pastor or board of the granting church has factual or proven knowledge that the member has been involved as a perpetrator of child abuse. In that case, for the safety of children, the pastor or elder should provide a confidential statement alerting the pastor or elder of the congregation to which the member is transferring.

If a member who has moved to a new location has grown indifferent, the pastor or elder of the granting church may, to be clear in the matter before the transfer is granted, take up the question with the pastor or elder of the receiving church.

No Letter Without Member's Approval – In no case should a church vote a letter of transfer contrary to the desire of the member, nor should a church accept a member by a letter granted under such circumstances. Membership is the personal relationship of an individual to the body of Christ, and a church should recognise this relationship and avoid any action that might be construed as arbitrary.

On the other hand, a member is under obligation to recognize the welfare of the church and to make every effort to relieve the church of problems incident to absentee members. When a member moves, he/she should promptly request a letter of transfer.

Church Board Cannot Grant Letters – A board has no authority to vote letters of transfer or to receive members by letter. The board's authority is limited to making

recommendations to the church. Action on all transfers of membership, favourable or otherwise, must be taken by the church (see pp. 51, 52.) The clerk has no authority to remove names from or add names to the membership record except by vote of the church, unless a member requests in writing to be removed from church membership, in which case the church board must act on the request. Efforts should be made to restore the individual to the church family. When a member dies, the clerk records the date of death in the membership record, and no action by the church is necessary.

APPENDIX 2: TOPIC GUIDE FOR INTERVIEWS – SET A**TOPIC GUIDE FOR QUALITATIVE INTERVIEWS WITH THE LOCAL SDA FULL CHURCH BOARD**

QUESTION					LOGIC
1. How long have you served as a member of the LOCAL SDA Church board?					Questions 1 – 3 are introductory with the purpose to get them talking
2. For which programmes are you usually present at church:					
PROGRAM 1 Sabbath school 09h30-10h00	PROGRAM 2 Lesson study/ Bible discussion classes 10h00-10h45	PROGRAM 3 Worship service/ Divine service 11h00 – 12h00	PROGRAM 4 Mission programs Sat afternoons		
3. Could you share with me any difficulties you may experience that keep you from attending any of these four programs?					Questions 1 – 3 are introductory with the purpose to get them talking
4. There are some of the four programs which work and some which do not work so well. According to you which programs work at the local SDA church?					Mechanisms
PROGRAM 1 Sabbath school 09h30-10h00	PROGRAM 2 Lesson study/ Bible discussion classes 10h00-10h45	PROGRAM 3 Worship service/ Divine service 11h00 – 12h00	PROGRAM 4 Mission programs Sat afternoons		
5. For whom do these programs work? I am thinking of the two groups here namely the Local SDA members or foreign nationals SDA Church members?					Context
PROGRAM 1 Sabbath school 09h30-10h00	PROGRAM 2 Lesson study/ Bible discussion classes	PROGRAM 3 Worship service/ Divine service 11h00 – 12h00	PROGRAM 4 Mission programs Sat afternoons		

		10h00-10h45			
6. Under which circumstances do these programs work or not work for the local SDA Church members? Under which circumstances do these programs work or not work for the foreign national church members? I am thinking of when do these programs work best?					Outcomes
<i>PROGRAM 1</i> Sabbath school 09h30-10h00	<i>PROGRAM 2</i> Lesson study/ Bible discussion classes 10h00-10h45	<i>PROGRAM 3</i> Worship service/ Divine service 11h00 – 12h00	<i>PROGRAM 4</i> Mission programmes Sat afternoons		
7. Why do these programs work or not work under such circumstances? I am thinking of the reason for their success or failure.					Outcomes

TOPIC GUIDE FOR QUALITATIVE INTERVIEWS WITH THE LOCAL SDA CHURCH BOARD – LOCAL SDA CHURCH MEMBERS

QUESTION					LOGIC
1. How long have you served as a member of the LOCAL SDA Church board?					Questions 1 – 3 are introductory with the purpose to get them talking
2. For which programs are you usually present at church:					Questions 1 – 3 are introductory with the purpose to get them talking
<i>PROGRAM 1</i> Sabbath school 09h30-10h00	<i>PROGRAM 2</i> Lesson study/ Bible discussion classes 10h00-10h45	<i>PROGRAM 3</i> Worship service/ Divine service 11h00 – 12h00	<i>PROGRAM 4</i> Mission programs Sat afternoons		
3. Could you share with me any difficulties you may experience that keep you from attending any of these four programs?					Questions 1 – 3 are introductory with the purpose to get them talking
4. There are some of the four programs which work and some which do not work so well. According to you, which programs work at the Local SDA church?					Mechanisms
<i>PROGRAM 1</i> Sabbath school 09h30-10h00	<i>PROGRAM 2</i> Lesson study/ Bible discussion classes 10h00-10h45	<i>PROGRAM 3</i> Worship service/ Divine service 11h00 – 12h00	<i>PROGRAM 4</i> Mission programmes Sat afternoons		
5. For whom do these programs work? I am thinking of the two groups here namely the Local SDA members or foreign nationals SDA church members?					Context
<i>PROGRAM 1</i> Sabbath school 09h30-10h00	<i>PROGRAM 2</i> Lesson study/ Bible discussion classes 10h00-10h45	<i>PROGRAM 3</i> Worship service/ Divine service 11h00 – 12h00	<i>PROGRAM 4</i> Mission programs Sat afternoons		

<p>6. Under which circumstances do these programs work or not work for the local SDA church members? Under which circumstances do these program work or not work for the foreign national church members? I am thinking of when do these programs work best?</p>	<p>Outcomes</p>				
<table><tr><td><i>PROGRAM 1</i> Sabbath school 09h30-10h00</td><td><i>PROGRAM 2</i> Lesson study/ Bible discussion classes 10h00-10h45</td><td><i>PROGRAM 3</i> Worship service/ Divine service 11h00 – 12h00</td><td><i>PROGRAM 4</i> Mission programs Sat afternoons</td></tr></table>	<i>PROGRAM 1</i> Sabbath school 09h30-10h00	<i>PROGRAM 2</i> Lesson study/ Bible discussion classes 10h00-10h45	<i>PROGRAM 3</i> Worship service/ Divine service 11h00 – 12h00	<i>PROGRAM 4</i> Mission programs Sat afternoons	
<i>PROGRAM 1</i> Sabbath school 09h30-10h00	<i>PROGRAM 2</i> Lesson study/ Bible discussion classes 10h00-10h45	<i>PROGRAM 3</i> Worship service/ Divine service 11h00 – 12h00	<i>PROGRAM 4</i> Mission programs Sat afternoons		
<p>7. Why do these programs work or not work under such circumstances? I am thinking of the reasons for their success or failure.</p>	<p>Outcomes</p>				

TOPIC GUIDE FOR QUALITATIVE INTERVIEWS WITH THE LOCAL SDA CHURCH BOARD – FOREIGN NATIONAL SDA CHURCH MEMBERS

QUESTION					LOGIC
1. How long have you served as a member of the LOCAL SDA Church board?					Questions 1 – 3 are introductory with the purpose to get them talking
2. For which programs are you usually present at church:					
PROGRAM 1 Sabbath school 09h30-10h00	PROGRAM 2 Lesson study/ Bible discussion classes 10h00-10h45	PROGRAM 3 Worship service/ Divine service 11h00 – 12h00	PROGRAM 4 Mission programs Sat afternoons		
3. Could you share with me any difficulties you may experience that keep you from attending any of these four programs?					Questions 1 – 3 are introductory with the purpose to get them talking
4. There are some of the four programs which work and some which do not work so well. According to you, which programs work at the Local SDA church?					Mechanisms
PROGRAM 1 Sabbath school 09h30-10h00	PROGRAM 2 Lesson study/ Bible discussion classes 10h00-10h45	PROGRAM 3 Worship service/ Divine service 11h00 – 12h00	PROGRAM 4 Mission programs Sat afternoons		
5. For whom do these programs work? I am thinking of the two groups here namely the Local SDA members or Foreign nationals SDA church members?					Context
PROGRAM 1 Sabbath school 09h30-10h00	PROGRAM 2 Lesson study/ Bible discussion classes	PROGRAM 3 Worship service/ Divine service 11h00 – 12h00	PROGRAM 4 Mission programs Sat afternoons		

		10h00-10h45			
6. Under which circumstances do these program work or not work for the local SDA church members? Under which circumstances do these program work or not work for the foreign national church members? I am thinking of when do these programs work best?					Outcomes
<i>PROGRAM 1</i> Sabbath school 09h30-10h00	<i>PROGRAM 2</i> Lesson study/ Bible discussion classes 10h00-10h45	<i>PROGRAM 3</i> Worship service/ Divine service 11h00 – 12h00	<i>PROGRAM 4</i> Mission programs Sat afternoons		
7. Why do these programs work or not work under such circumstances? I am thinking of the reason for their success or failure.					Outcomes

TOPIC GUIDE FOR QUALITATIVE INTERVIEWS WITH THE LOCAL SDA CHURCH BOARD – CHAIRPERSON OF THE BOARD (CHURCH PASTOR)

QUESTION					LOGIC
1. How long have you served as a CHAIRPERSON of the LOCAL SDA Church board?					Questions 1 – 4 are introductory with the purpose to get chairperson perspective
2. For which programs are you usually present at Local church:					Questions 1 – 4 are introductory with the purpose to get chairperson perspective
<i>PROGRAM 1</i> Sabbath school 09h30-10h00	<i>PROGRAM 2</i> Lesson study/ Bible discussion classes 10h00-10h45	<i>PROGRAM 3</i> Worship service/ Divine service 11h00 – 12h00	<i>PROGRAM 4</i> Mission programmes Sat afternoons		
3. Could you share with me any difficulties you may experience that keep you from attending any of these four programs?					Questions 1 – 4 are introductory with the purpose to get chairperson perspective
4. How often are you present at LOCAL SDA Church?					Questions 1 – 4 are introductory with the purpose to get chairperson perspective
5. There are some of the four programs which work and some which do not work so well. According to you, which programs work at the Local SDA church?					Mechanisms
<i>PROGRAM 1</i> Sabbath school 09h30-10h00	<i>PROGRAM 2</i> Lesson study/ Bible discussion classes 10h00-10h45	<i>PROGRAM 3</i> Worship service/ Divine service 11h00 – 12h00	<i>PROGRAM 4</i> Mission programmes Sat afternoons		

<p>6. For whom do these programs work? I am thinking of the two groups here namely the Local SDA members or Foreign nationals SDA church members?</p> <table border="1" data-bbox="225 360 970 714"> <tr> <td><i>PROGRAM 1</i> Sabbath school 09h30-10h00</td> <td><i>PROGRAM 2</i> Lesson study/ Bible discussion classes 10h00-10h45</td> <td><i>PROGRAM 3</i> Worship service/ Divine service 11h00 – 12h00</td> <td><i>PROGRAM 4</i> Mission programmes Sat afternoons</td> </tr> </table>	<i>PROGRAM 1</i> Sabbath school 09h30-10h00	<i>PROGRAM 2</i> Lesson study/ Bible discussion classes 10h00-10h45	<i>PROGRAM 3</i> Worship service/ Divine service 11h00 – 12h00	<i>PROGRAM 4</i> Mission programmes Sat afternoons	<p>Context</p>
<i>PROGRAM 1</i> Sabbath school 09h30-10h00	<i>PROGRAM 2</i> Lesson study/ Bible discussion classes 10h00-10h45	<i>PROGRAM 3</i> Worship service/ Divine service 11h00 – 12h00	<i>PROGRAM 4</i> Mission programmes Sat afternoons		
<p>7. Under which circumstances do these program work or not work for the local SDA church members? Under which circumstances do these program work or not work for the foreign national church members? I am thinking of when do these programs work best?</p> <table border="1" data-bbox="209 987 970 1344"> <tr> <td><i>PROGRAM 1</i> Sabbath school 09h30-10h00</td> <td><i>PROGRAM 2</i> Lesson study/ Bible discussion classes 10h00-10h45</td> <td><i>PROGRAM 3</i> Worship service/ Divine service 11h00 – 12h00</td> <td><i>PROGRAM 4</i> Mission programmes Sat afternoons</td> </tr> </table>	<i>PROGRAM 1</i> Sabbath school 09h30-10h00	<i>PROGRAM 2</i> Lesson study/ Bible discussion classes 10h00-10h45	<i>PROGRAM 3</i> Worship service/ Divine service 11h00 – 12h00	<i>PROGRAM 4</i> Mission programmes Sat afternoons	<p>Outcomes</p>
<i>PROGRAM 1</i> Sabbath school 09h30-10h00	<i>PROGRAM 2</i> Lesson study/ Bible discussion classes 10h00-10h45	<i>PROGRAM 3</i> Worship service/ Divine service 11h00 – 12h00	<i>PROGRAM 4</i> Mission programmes Sat afternoons		
<p>8. Why do these programs work or not work under such circumstances? I am thinking of the reason for their success or failure.</p>	<p>Outcomes</p>				
<p>9. With which group do you place your focus as church pastor, local SDA members or Foreign national members?</p>	<p>Outcomes</p>				
<p>10. There is usually a tension in the <u>relationships</u> between the in-group and the out-group in a multi-cultural church. In your view what is the experience at the Local Seventh-day Adventist church?</p>					
<p>11. The mission of the multicultural church is affected when there are underlying tensions between</p>					

insider and outsiders. In your opinion is this the case at the Local Seventh-day Adventist church?	
12. The <u>language</u> of a multicultural church is often a bone of contention. In your view, has the language of the Local Seventh-day Adventist church been changed or replaced over the last 10 years?	
13. The church leadership is often challenged by the transformed identities of its church members. How well is the leadership of the Local Seventh-day Adventist church dealing with the transforming relationship between insider and outsider identities?	Context
14. Cultural dominance can impede the mission of the church. What are the available <u>options</u> to churches which have to deal with culture and missions when there is cultural dominance in a multicultural church?	
15. The Church pastor is often torn when there is tension in a church. Should the local <u>church pastor focus</u> missions/ diffusion of religion on the integrated out-group or on the transformed in-group?	Outcomes
16. Resources becomes crucial in dealing with transformation. What <u>mechanisms</u> are in place that will assist the pastor to galvanize and integrate the membership of the transformed groups into doing missions as a multicultural church?	Mechanism
17. Interventions are often crucial in bringing different groups together. What interventions have been used to integrate the insiders and the outsiders in the Local SDA Church?	

INTERVIEW QUESTIONS - PART 2.

THEORY (GLEANNING)	CONFIRM/VALIDATE	FALSIFY	REFINE
1. Intro questions a.			
2. Exploring context (C) a.			
3. Exploring mechanisms (M) a.			
4. Looking for intended outcomes (O) a.			
5. Unintended outcomes a.			

APPENDIX 3: INFORMED CONSENT FORM



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jou kennisvenoot • your knowledge partner

STELLENBOSCH UNIVERSITY CONSENT TO PARTICIPATE IN RESEARCH

TITLE OF RESEARCH PROJECT:

Transforming In-group and Out-group Identities in the Local Seventh - day Adventist Congregation,
Cape Town: A realist evaluation research of mission practice.

Population group: Local SDA Church Board members

RESEARCHER: Edward Adrian Appollis

Degree: PhD Missiology

Email: appollise@hbc.ac.za

Dear Local SDA Church Board members

You are asked to participate in a research study conducted by Edward Adrian Appollis, from the Missiology & Science of Religion Department at Stellenbosch University. You were selected as a possible participant in this study because of your membership and leadership position in the Local SDA church board.

Please take some time to read the information presented here which will explain the details of the project.

(This study has been approved by the Research Ethics Committee (REC) at Stellenbosch University and will be conducted according to accepted and applicable national and international ethical guidelines and standards.)

1. PURPOSE OF THE STUDY

This study aims to explore and explain how and why theological, spiritual and socio-cultural factors influence the processes and practices towards integration as an expression of mission and reconciliation in the Local Seventh-day Adventist.

The research aims to address the causal factors of the tension between the in-group (Local SDA church members) and the outgroup (Foreign National SDA Church members) which has impacted the integration and mission practice of the Local SDA church.

2. PROCEDURES

If you volunteer to participate in this study, we would ask you to do the following things:

Participate as part of a group in a set of interviews which will involve the following people of the Local SDA Church board in FOUR separate interviews:

1. The church board chairperson – Church district pastor
2. Church Board Members - local SDA Church members
3. Church Board Members - Foreign national SDA church members
4. Local SDA church board as a whole – Church pastor; locals and foreign nationals.

The interviews will be explained by me and thereafter conducted by Mr Joseph Jonkers, a fellow PhD student at Stellenbosch University.

3. POTENTIAL RISKS AND DISCOMFORTS

The only reasonable foreseeable risks and discomforts may be when participants address uncomfortable realities as a church leader. To assist you, the interviewee, the presence of a registered counseling psychologist, Mrs. Chrisna Richard, will be present. The responses will be codified in the written report, so your names will not be mentioned in the results.

4. POTENTIAL BENEFITS TO SUBJECTS AND/OR TO SOCIETY

You as the subject will benefit from the research in the sense that the study will aid the church in its mission practice. The results of this study will contribute to the role of the church in fulfilling its mission.

The larger SDA church will benefit from this study as the results and findings could assist other SDA churches and pastors with similar challenges as the Local SDA Church.

5. PAYMENT FOR PARTICIPATION

You will not receive any payment for your participation.

6. CONFIDENTIALITY

Any information that is obtained in connection with this study and that can be identified with you will remain confidential and will be disclosed only with your permission or as required by law. None of their comments will be discussed with me once the interviews are done. The interview process will be as follows:

The informed consent forms will then be signed by those agreed to be a part of the research and collected by the interviewer.

- The interviewer will then use the interview guide to speak to each of the four groups, one at a time
- in the local church hall.
- The interviews will be recorded on an electronic/ digital device by the interviewer.
- This recording will be passed on to me afterwards. I will have this information transcribed by a professional team of the University.
- The transcribed material will then be written as part of the data analysis and shared with the local church at an appointed time.
- The original interviews will be deleted after the transcriptions are done to prevent any unauthorized access.

I am planning to publish the results of study. Confidentiality will be maintained in publication by the use of Statistical summaries and percentages and not according to individual names. Due to the results being 100% anonymous, it will not be able to be traced to individuals of the Local SDA church board.

7. PARTICIPATION AND WITHDRAWAL

You can choose whether to be in this study or not. If you volunteer to be in this study, you may withdraw at any time without consequences of any kind. You may also refuse to answer any questions you don't want to answer and still remain in the study. The interviewer may withdraw you from this research if circumstances arise which warrant doing so.

8. IDENTIFICATION OF INVESTIGATORS

If you have any questions or concerns about the research, please feel free to contact:

RESEARCHER: Edward Adrian Appollis – appollise@hbc.ac.za - +27 21 850 7597

SUPERVISOR: Prof D.X. Simon

- dsimon@sun.ac.za

- +27 21 808 3636

9. RIGHTS OF RESEARCH SUBJECTS

You may withdraw your consent at any time and discontinue participation without penalty. You are not waiving any legal claims, rights or remedies because of your participation in this research study. If you have questions regarding your rights as a research subject, contact Ms Maléne Fouché [mfouche@sun.ac.za; 021 808 4622] at the Division for Research Development.

SIGNATURE OF RESEARCH SUBJECT OR LEGAL REPRESENTATIVE

The information above was described to the participant by Edward Adrian Appollis in English and the participant is in command of this language. The participant was given the opportunity to ask questions and these questions were answered to his/her satisfaction.

I hereby consent voluntarily to participate in this study. I have been given a copy of this form.

Name of Subject/Participant

Name of Legal Representative (if applicable)

Signature of Subject/Participant or Legal Representative

Date

SIGNATURE OF INVESTIGATOR

I declare that I explained the information given in this document to the Local SDA Church board member. He/she was encouraged and given ample time to ask me any questions. This conversation was conducted in English and no translator was used.

Signature of Investigator

Date

APPENDIX 4: PHASE 1 – THEORY GLEANING AND INTERVIEW PROCESS PLUS INTERVIEW TOPIC GUIDES - SET B

for SUNDAY 17 Dec 2017 at 10h00 at local SDA church. – E. A. Appollis

A. PREPARATION WORK

- Researcher met with local church on Sat Dec 11 to arrange and debrief members about the interview and approval of Ethical clearance.
- Researcher confirmed appointments with interviewer; psychologist and church pastor – Monday 12 Dec 2017.
- Researcher emailed copies of the 4 interview guides to the interviewer and discussed the process telephonically.
- Researcher made copies for each interviewee; the interviewer and the psychologist.
- Arrange for finance with sponsoring institution for the event.
- Buys refreshments for event.

B. PROCESS

1. Prepare the venue for interviews on Sunday 17 December 2017.
2. Researcher meets with interviewer to hand over forms and explain the operation of the recording device at 09h45.
3. Interviewer signs the confidentiality disclaimer.
4. Researcher welcomes board members and explains the process.
5. Researcher hands out the consent forms to each board member.
6. Researcher reads through the consent form and answer possible questions.
7. Interview questions handed out by researcher.
8. Introduces interviewer and psychologist and their functions.
- 9. Researcher departs.**
10. Interviewer arranges for the participation consent forms to be signed by interviewees and collects it.
11. **INTERVIEWS**
 - whole church board – appendix 1
 - Local church board members - appendix 2 – foreign nationals excused
 - local church board thanked and dismissed
 - Foreign national church board members – appendix 3
 - Foreign national church board members excused
 - Local church pastor – appendix 4

10. Interviewer contact researcher by phone to collect recordings.

11. All dismissed and thanked.

APPENDIX 1

TOPIC GUIDE FOR QUALITATIVE INTERVIEWS WITH THE LOCAL SDA CHURCH BOARD.

QUESTION	LOGIC
1. How would you describe your worship experience at this local SDA church?	Questions 1 and 2 are introductory with the purpose to get them talking
2. In your view, what would make this church a place where all people feel welcome?	Questions 1 and 2 are introductory with the purpose to get them talking
3. What are the tensions between local SDA church members and foreign national Local SDA church members?	Exploring the causal factors of the Context
4. What are the tensions between local SDA church members and foreign national Local SDA church members about seating space in the church?	Exploring the causal factors of the Context
5. What kind of tensions exist between local SDA church members and foreign national Local SDA church members about church membership?	Exploring the causal factors of the Context
6. What tensions are evident between local SDA church members and foreign national Local SDA church members about the language of the worship services?	Exploring the causal factors of the Context
7. To what extent are the tensions between local SDA church members and foreign national Local SDA church members about cultural differences?	Exploring the causal factors of the Context
8. What are the tensions between local SDA church members and foreign national Local SDA church members about church unity?	Exploring the causal factors of the Context
9. Should the local church pastor help the church members to integrate?	Exploring the Mechanisms to address the causal factors
10. How have the possible tensions between local SDA church members and foreign national Local SDA church members impacted the mission of the local church?	Addressing the unintended Outcomes

APPENDIX 2

TOPIC GUIDE FOR QUALITATIVE INTERVIEWS WITH THE LOCAL SDA CHURCH BOARD. – LOCAL SDA CHURCH MEMBERS

QUESTION	LOGIC
1. How would you describe your worship experience at this local SDA church?	Questions 1 and 2 are introductory with the purpose to get them talking
2. In your view, what would make this church a place where all people feel welcome?	Questions 1 and 2 are introductory with the purpose to get them talking
3. What are the tensions between local SDA church members and foreign national Local SDA church members?	Exploring the causal factors of the Context
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9. Should the local church pastor help the church members to integrate?	Exploring the Mechanisms to address the causal factors
10. How have the possible tensions between local SDA church members and foreign national Local SDA church members impacted the mission of the local church?	Addressing the unintended Outcomes

APPENDIX 3

TOPIC GUIDE FOR QUALITATIVE INTERVIEWS WITH THE LOCAL SDA CHURCH BOARD. – FOREIGN NATIONAL SDA CHURCH MEMBERS

QUESTION	LOGIC
1. How would you describe your worship experience at this local SDA church?	Questions 1 and 2 are introductory with the purpose to get them talking
2. In your view, what would make this church a place where all people feel welcome?	Questions 1 and 2 are introductory with the purpose to get them talking
3. What are the tensions between local SDA church members and foreign national Local SDA church members?	Exploring the causal factors of the Context
4. What are the tensions between local SDA church members and foreign national Local SDA church members about seating space in the church?	Exploring the causal factors of the Context
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9. Should the local church pastor help the church members to integrate?	Exploring the Mechanisms to address the causal factors
10. How have the possible tensions between local SDA church members and foreign national Local SDA church members impacted the mission of the local church?	Addressing the unintended Outcomes

APPENDIX 4

TOPIC GUIDE FOR QUALITATIVE INTERVIEWS WITH THE LOCAL SDA CHURCH BOARD – CHAIRPERSON OF THE BOARD (CHURCH PASTOR)

QUESTION	LOGIC
1. How would you describe your worship experience at this local SDA church?	Questions 1 and 2 are introductory with the purpose to get them talking
2. In your view, what would make this church a place where all people feel welcome?	Questions 1 and 2 are introductory with the purpose to get them talking
3. What are the tensions between local SDA church members and foreign national Local SDA church members?	Exploring the causal factors of the Context
4. What are the tensions between local SDA church members and foreign national Local SDA church members about seating space in the church?	Exploring the causal factors of the Context
5. What kind of tensions exist between local SDA church members and foreign national Local SDA church members about church membership?	Exploring the causal factors of the Context
6. What tensions are evident between local SDA church members and foreign national Local SDA church members about the language of the worship services?	Exploring the causal factors of the Context
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8. What are the tensions between local SDA church members and foreign national Local SDA church members about church unity?	Exploring the causal factors of the Context
9. Should the local church pastor help the church members to integrate?	Exploring the Mechanisms to address the causal factors
10. The church leadership is often challenged by the transformed identities of its church members. How well is the leadership of the Local Seventh - day Adventist church dealing with the transforming relationship between insider- and outsider identities?	Exploring the Mechanisms to address the causal factors
11. What mechanisms will assist the pastor to galvanize and integrate the membership of the transformed groups into doing missions as a multicultural church?	Exploring the Mechanisms to address the causal factors
12. How have the possible tensions between local SDA church members and foreign national Local SDA church members impacted the mission of the local church?	Addressing the unintended Outcomes

APPENDIX 5: FEEDBACK REPORT OF LOCAL CHURCH BOARD REPORT GIVEN 17 JUNE 2018

I arrived at 08h50 at the local church and set up my projector, screen and laptop for my report. In attendance were: the local church pastor and 8 church board members which included 2 foreign national church members.

A short devotion and prayer was done by the local church pastor at 09h00. Thereafter I gave my report from 09h01 – 09h50 as displayed on pages 43 -71 below.

Questions and comments were entertained until 10h10. I thanked the church board members for their time and input, then left at 10h15 for a funeral service.

The Format of my presentation was done by reading most of the report which was projected on the data screen. I read each question from the projected screen and members read silently from the screen the feedback of the local church of December 2017. Then I read the rest of each of the questions and feedback. The members were requested to offer their comments and questions at the end of the meeting.

Comments at the end of presentation:

- There was a clarification made about a name of the head elder mentioned in a church board action. The board meeting checked but it was an inference and no personal name mentioned. The elder then said that the comment made, was untrue.
- Another comment was made that if someone is unhappy at Local church, then such a person should worship elsewhere where they can be happy. The person continued to state that “We need to work together.”
- Another member asked for a hard copy of the report, but I mentioned that I was sharing a report on what the church members had to say about the board’s input of Dec 2017. It also mentioned that it was a feedback report of about 30 pages in length.
- I requested the members to refine the 3-part refined theory further. To this the local pastor responded to point 3. He felt that the pastor is competent for intercultural ministry but just does not have the time to do it.

The report feedback report of 17 June 2018 follows next.

APPENDIX 6: REPORT TO LOCAL SDA CHURCH BOARD Sun 17 June 2018 - FORMULATION OF THIRD ORDER THEORIES AND THEORY CONSOLIDATION

Introduction

Let me start by saying "Happy Father's Day" to all the fathers present and wish you God's blessing. I thank the church board for another opportunity of giving feedback on my study here at the Local church since I started here in January 2017. In response to the church board feedback of Dec 2017, I compiled the responses of the baptised church members and formulated the data into one document with response rates and pie- graphs which follows below. I hope this will assist the church on the road to transformed identities between the insider local SDA church members and the outsider Foreign national SDA church members. I will present the findings first and thereafter some input on the church records that I have studied. Then you may ask questions and comments at the end of my presentation. So please take notes as we go along, as I have been granted one hour of your regular board meeting time.

Comments were recorded by 20 respondents out of 31 respondents of the baptised members at the church (64.5% response rate). This translates into 11 (35.5%) respondents who just wrote Confirm /True or False/ Falsify. These comments were written into this report below from 26 April 2018. Each letter represents the comments of one individual. Comments were not spell-checked or fixed grammatically but recorded as written down by the respondents. Question marks will follow a word where the handwriting was unclear.

1. HOW WOULD YOU DESCRIBE YOUR WORSHIP EXPERIENCE AT THIS LOCAL SDA CHURCH?

LOCAL CHURCH BOARD FEEDBACK – Dec 2017

A warm, orderly/ family atmosphere/ friendly and cordial/very nice to mingle/warm feeling of unity/ a comfortable place to be/ the highlight of my week to come here/ very nice to mingle with different cultures/ atmosphere conducive to worship/ very impressed with the efficiency of the programs/ everything rolls one after the other/ a feeling of unity when I stand in front/ they don't hide things, they communicate, very transparent/ like the diversity here

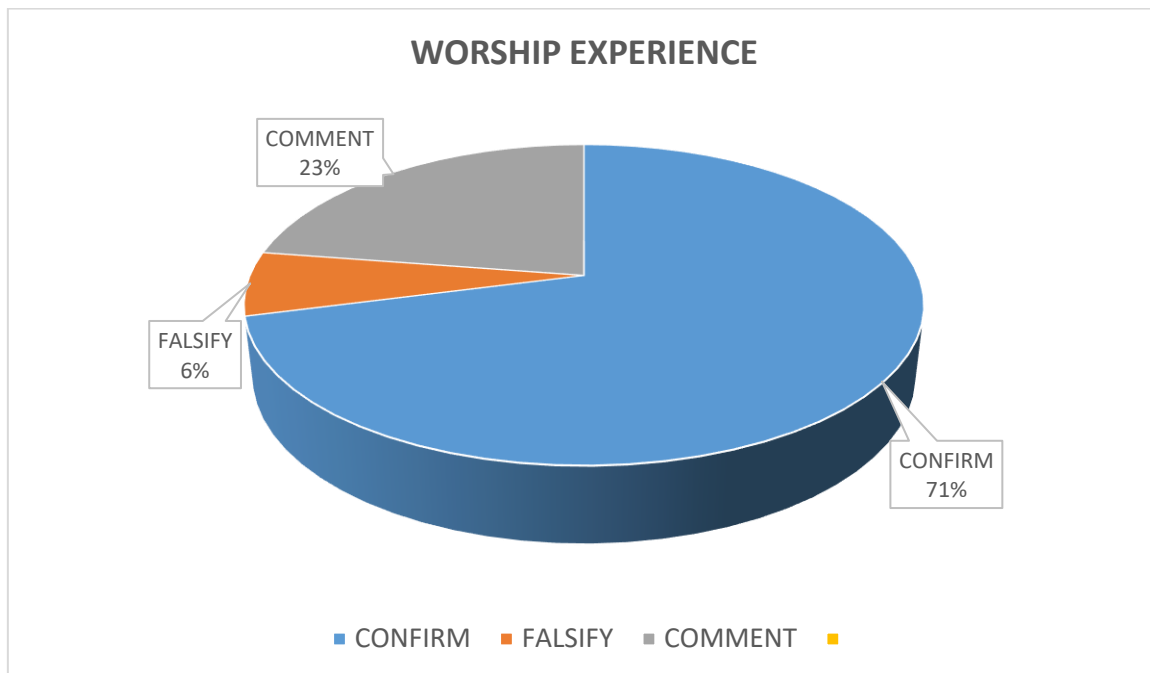
LOCAL CHURCH MEMBERS FEEDBACK FEB 2018 IN RESPONSE TO LOCAL CHURCH BOARD FEEDBACK

- **CONFIRM / TRUE = 22**
- **FALSE = 2**
- **NOT TRUE OR FALSE or COMMENT ONLY = 7**

- a. Partly true
- b. I love the Sabbath worship here
- c. Not always a comfortable place to be (Afrikaans comment)
- d. It is not a comfortable place to be in they is members who actually even show you that you are not welcome. They are only happy when they welcome their kind of race.
- e. I partially agree with the response, but we have turned worship to be a routine and off we go home. The service is warm and may be comfortable but the worship sermons barely touches

the core issues of the church., evangelism, family life and reviving the backslidden members.
Maybe not every week but sermons should have a call to repentance.

- f. An open house to all who wish to come worship.
- g. True to an extend, not 100%.



2. IN YOUR VIEW, WHAT WOULD MAKE THIS CHURCH A PLACE WHERE ALL PEOPLE FEEL WELCOME?

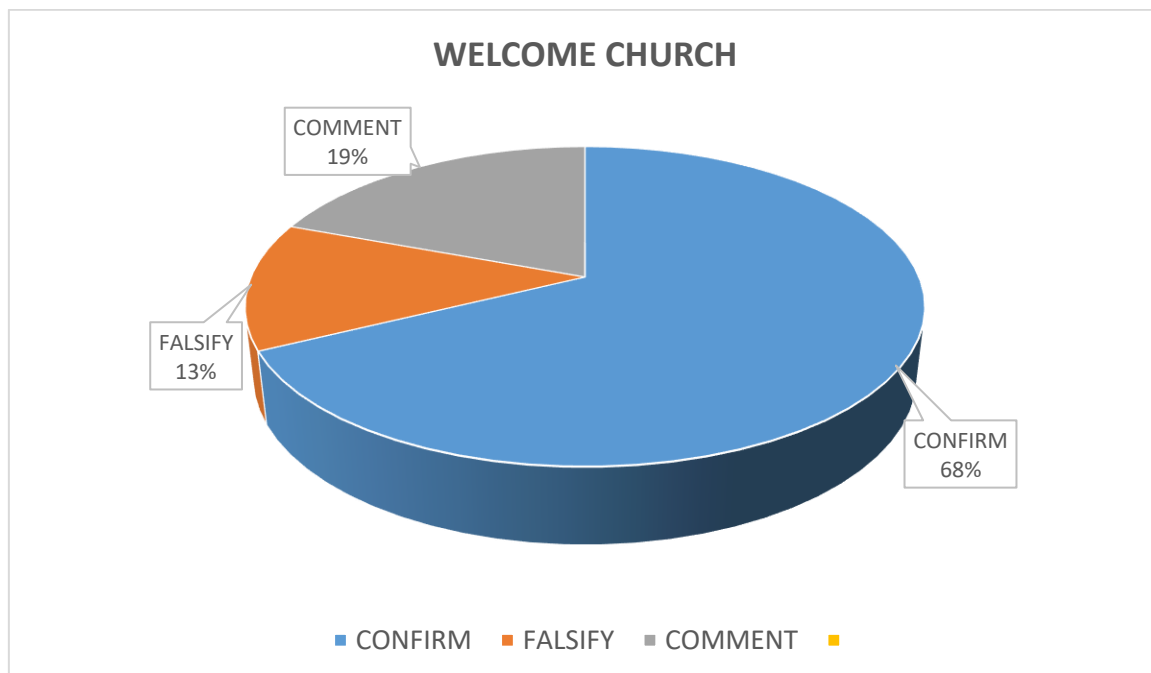
LOCAL CHURCH BOARD FEEDBACK – Dec 2017

Already feel welcome, especially with the singing/ deaconesses at the door, welcoming and motherly/ presence of deaconesses makes a difference between church building and a church congregation/ there is an inclusiveness where people say “us” and “we” instead of “they” or “these”/ we try not to exclude each other.

LOCAL CHURCH MEMBERS FEEDBACK FEB 2018 IN RESPONSE TO LOCAL CHURCH BOARD FEEDBACK

- **CONFIRM / TRUE = 21**
- **FALSE = 4**
- **NOT TRUE OR FALSE or COMMENT ONLY = 6**

- a. A very warm reception and a little challenging with unorderedly children
- b. I feel excluded every time in church, you can just see with the way an issue is addressed when it comes from a certain race.
- c. If we love each other then there will be unity (Afrikaans comment)
- d. All are welcome – but when it is overcrowded, we must open another venue – the growth of SDA.
- e. Partially false. F/N are termed as “these people”
- f. The church can feel excluded when members up front speak in their native language (whether it be Afrikaans or any other).



WHAT ARE THE TENSIONS BETWEEN LOCAL SDA CHURCH MEMBERS AND FOREIGN NATIONAL LOCAL SDA CHURCH MEMBERS?

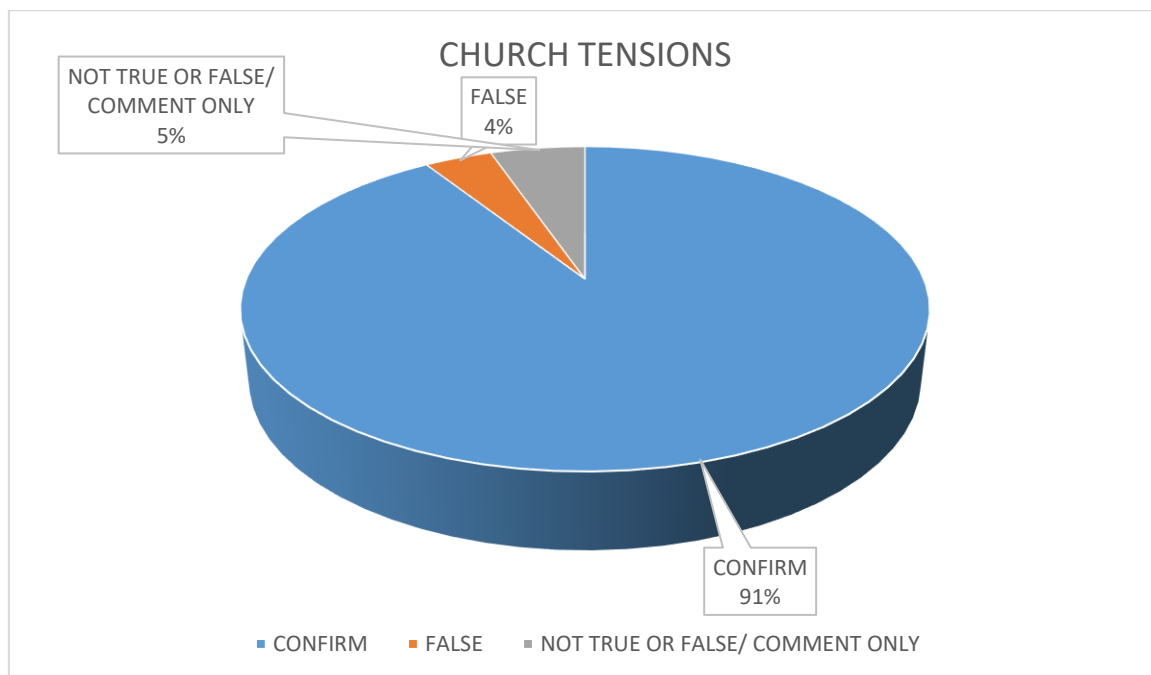
LOCAL CHURCH BOARD FEEDBACK – Dec 2017

There were more tensions in this church before than what there are now/ it was about a certain faction that did not want Afrikaans but English/ a lot of people left, but this is not happening now/ is not happening now/ youth very unhappy about the church board decision to lock the doors after divine service, not allowed to have lunch after church/ Zimbabweans have the feelings to say Sabbath is for spending the whole day at church, we don't go and come back home/ we don't know the culture of the local South African SDA/ the only friction was that it was allowed for our f/n to use the church for the whole day, but neighbours complain about the noise factor and the reverence was not there/still working on it as a board to try and settle it/ the church gets closed for lunch but gets opened immediately if there is another meeting in the afternoon/ lock it for the lunch period, then it is open for the afternoon programs.

LOCAL CHURCH MEMBERS FEEDBACK FEB 2018 IN RESPONSE TO LOCAL CHURCH BOARD FEEDBACK

- **CONFIRM / TRUE = 24**
- **FALSE = 1**
- **NOT TRUE OR FALSE or COMMENT ONLY = 6**

- a. "youth very unhappy about the church board decision to lock the doors after divine service, not allowed to have lunch after church" – True, but when in Rome, do as the Romans do, we are not in Zimbabwe, may they must have their own church
- b. "after divine service, not allowed to have lunch after church." True, but did the church board give them permission to use the facility before using the church.
- c. "lock it for the lunch period, then it is open for the afternoon programs." – the problem sometimes is who will open
- d. True, but is has improved
- e. After the divine service it's still the house of God – so no noise or social gatherings – but continue in the spirit of Sabbath
- f. There was a time when we were even learning with one of our neighbor's child, so I really don't know which neighbor complaint. We even visited the neighbor in our afternoon programs.
- g. The group that who preferred Afrikaans and not English. F/N feeling all day service is because that's when we can dig deep on some issue we cannot tackle in the morning worship such training seminars, outreach, etc.
- h. True – differences are worked out professionally in the love of Jesus. Difficult choices are sometimes made for the good of all who worship. Healthy choices are made with all the different cultures giving input.
- i. The youth disrespected the elders/ elderly people and disrespected the decisions taken by the church board.



3. WHAT ARE THE TENSIONS BETWEEN LOCAL SDA CHURCH MEMBERS AND FOREIGN NATIONAL LOCAL SDA CHURCH MEMBERS ABOUT SEATING SPACE IN THE CHURCH?

LOCAL CHURCH BOARD FEEDBACK – Dec 2017

We have a huge influx of Zim people/ there was no place to house them all/ setup of second section that can seat about 30,40 people, with big TV/ problem arose in that area of parents not discipline their children there/ mothers who cannot control their children cause a problem for someone who sits there for the first time/ deacons and deaconesses try to control the children, but it is difficult/ children run riot and people cannot follow the service/ there are no designated spaces in church for nationalities, except for the organist and pianist and praise team/ you sit where you want to sit/ we are limited for space/ have asked the congregation before to keep seats open for praise team, then those who come later, just come and plop themselves down/ we need to be more tolerant of the space when someone has to go to the toilet/ should at least ask their neighbour if somebody is occupying that seat/ I don't see it as a challenge because anyone sits anywhere anytime/ I see people shifting up for each other/ certain people like to sit in certain places

LOCAL CHURCH MEMBERS FEEDBACK FEB 2018 IN RESPONSE TO LOCAL CHURCH BOARD FEEDBACK

- **CONFIRM / TRUE = 18**
- **FALSE = 2**
- **NOT TRUE OR FALSE or COMMENT ONLY = 11**

a. provision is made to accommodate moms with children. There are some difficulty retaining reference in church when children/Zimbabwean lose control

b. Sitting space was once an issue a long time ago but not that much now

c. How can a church say we don't have room for people so it's better than they don't do evangelism so those who are going to come with baptism where will the church house them let's build the church and give house to everyone.

We try by all means to teach our children they are a few children who are out of hand but to those who are in Adventurer they obey and they know how to sit still.

d. Seating is open for all – children must be taught and be involved - it's the house of God- not a playground- reverence for God must be practiced. True, some enjoy front seats, others the back – it's optional.

e. F/N feel the hall is for them and they can't concentrate watch the sermon on the T.V.

f. True, there must be order in God's house. If we are God's people, we should honour and respect, order.

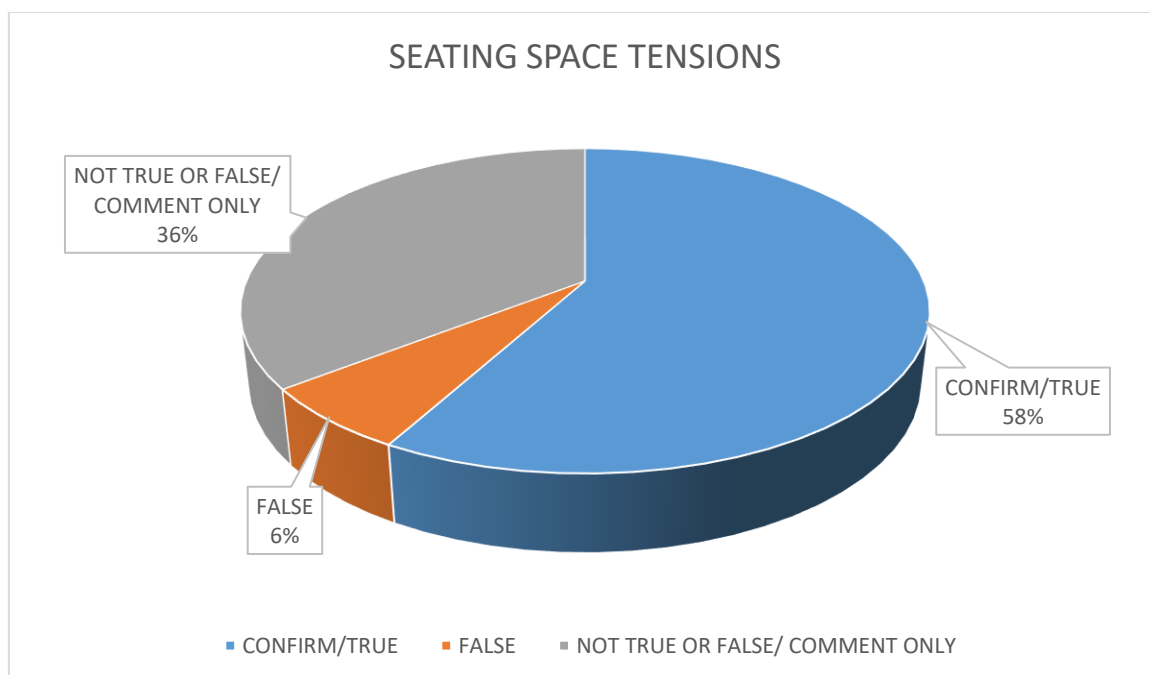
True, sometimes peoples bags and books are just moved away so, that whoever wants to sit, just sits.

g. Largely true but (pto)...Sitting arrangements/ seats/ places. Certain "local" members are always tell "there is someone sitting already": This kind of suggest a "pre-booking" or "you know I always sit here" or "you should know my friend= who is not of your colour sits here."

h. To be honest, If there is no space in the church, I'll rather go home than sit in the hall to watch TV.

i. As @ today, 17 Feb. the order & discipline in Sanctuary 2 was notably improved due to vigilance there by deacon & deaconesses all through service.

j. The situation has improved 200%. Deacons and deaconesses are on duty & no child is allowed to walk around or go into the kitchen all by themselves.



4. WHAT KIND OF TENSIONS EXIST BETWEEN LOCAL SDA CHURCH MEMBERS AND FOREIGN NATIONAL LOCAL SDA CHURCH MEMBERS ABOUT CHURCH MEMBERSHIP?

LOCAL CHURCH BOARD FEEDBACK – Dec 2017

The question of baptism is very important/ the marital status of f/n cause a bit of tension/ if you are not married we cannot baptize you/ they understand when it is motivated correctly/ I don't see any challenge with membership, because if you are a f/n the church clerk always helps/ go out of their way to transfer your membership here.

LOCAL CHURCH MEMBERS FEEDBACK FEB 2018 IN RESPONSE TO LOCAL CHURCH BOARD FEEDBACK

- **CONFIRM / TRUE = 18**
- **FALSE = 4**
- **NOT TRUE OR FALSE or COMMENT ONLY = 9**

a. Communication structures for transfers always a challenge e.g. email/ telephone/ registered mail makes follow up for name transfer a problem if structure/ communication is not reliable.

b. The church is refusing to take f/n memberships.

c. I don't see any challenge with membership, because if you are a f/n the church clerk always helps – False.

d. SDA has certain regulations biblically – they try to abide to it

e. There are some names who came from the church clerk which are still not in books I don't know why.

f. Membership transfer has recently been an issue after comments from the pulpit that we must fill the church with people from across the boarder [sic].

There are F/N whose names have not been voted in since the end of August 2017. There might be a process being followed but it prolongs to the extend [sic] of discouraging members who wish to join the congregation who are waiting yet without clear explanation.

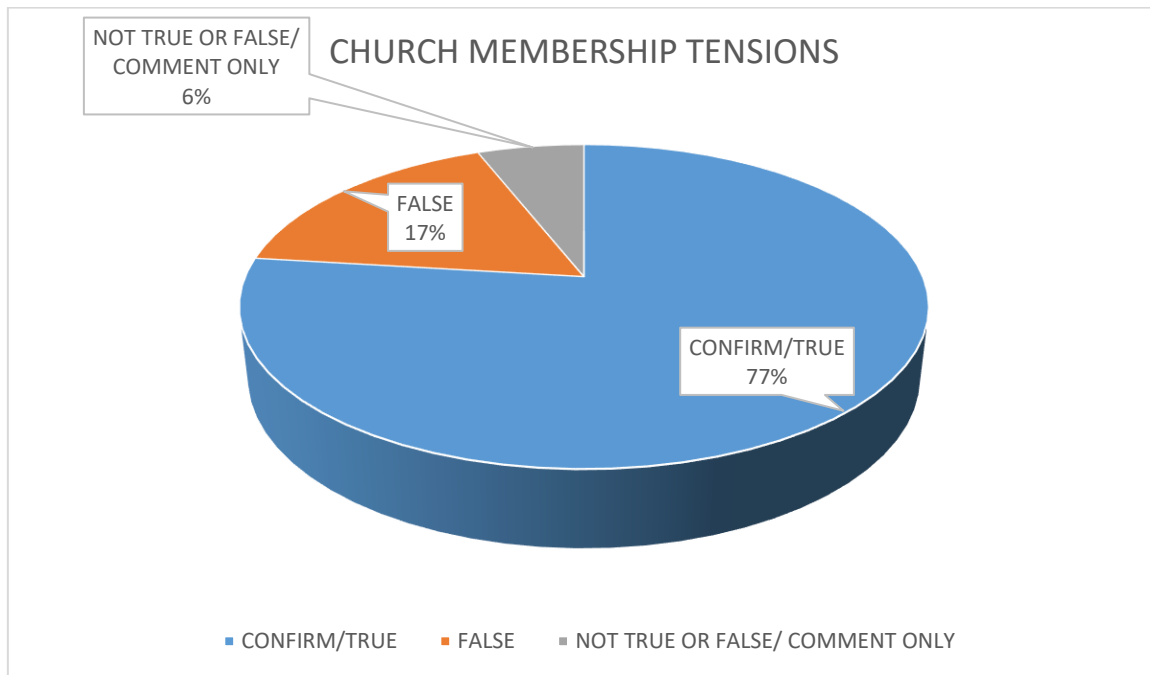
This can be solved if leadership and the pastor make an effort of knowing people through home visitations.

g. True – no problem with membership Only challenge are those who have not yet gotten married legally.

h. One Elder stood up in church one Sabbath and said too many foreign nationals cause problems to the church. He apparently cane [sic] form [sic] Jhb and he was saying their church in Jhb agreed that they should stop accepting transfers and this was on the same day an F/N name was supposed to be voted in the church. One H/E (*head elder*) once threatened that they will report F/N to the home affairs so that those without proper documentation may be deported.

In my opinion, I think even if I came to SA without proper documentation it is not the plc of the church to decide wt [sic] should be done to me. I come to church to worship God ad [sic] the environment should be so that am free to do so. I think there is stuff bottled up by the SA community against F/N nationals at Local Church even in terms of leadership representation of F/N's is not in fair proportion hence decisions made agains [sic] F/N by the church board cannot be contended.

- i. The F/N don't understand if they only married according to lobola that they can't obtain membership. They also live together as boyfriend and girlfriend and come and sit in baptismal class and expects to be baptized, obtain membership and be nominated in various posts.



5. WHAT TENSIONS ARE EVIDENT BETWEEN LOCAL SDA CHURCH MEMBERS AND FOREIGN NATIONAL LOCAL SDA CHURCH MEMBERS ABOUT THE LANGUAGE OF THE WORSHIP SERVICES?

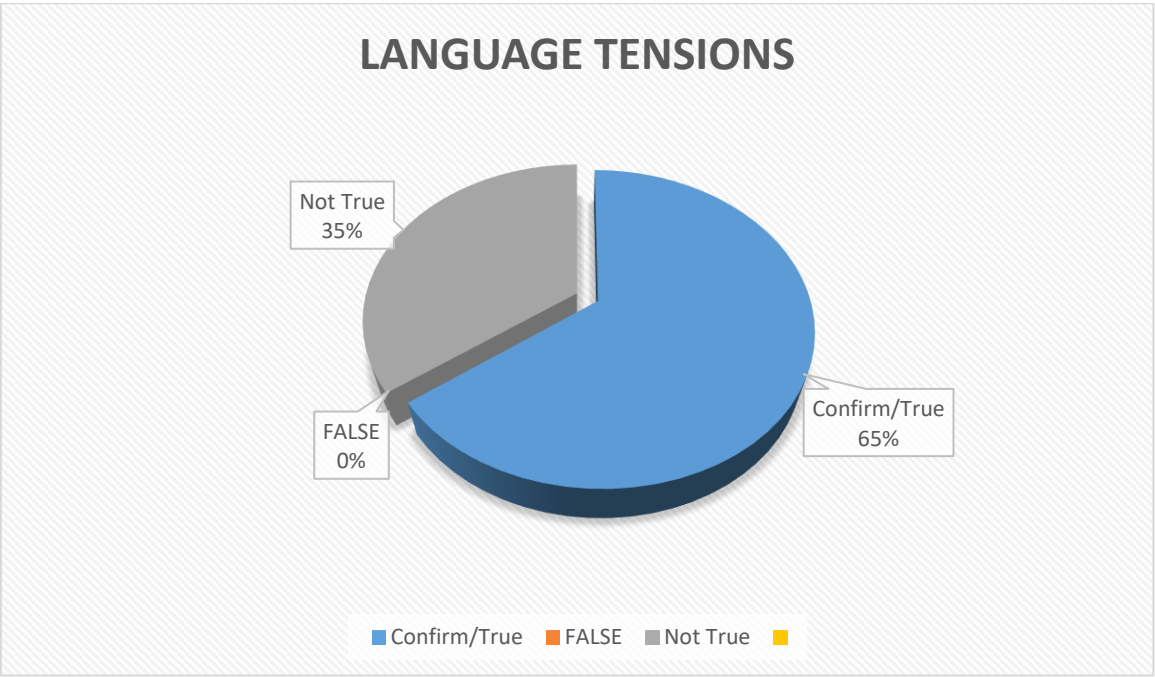
LOCAL CHURCH BOARD FEEDBACK – Dec 2017

Local church has a history of being Afrikaans, but the church changed their policy completely to accommodate f/n that would like the services to be in English/ then one Sabbath for the whole year tried to have an Afrikaans Sabbath, which caused animosity/ it was on a weekend when Zim people had a ZASA meeting in Paarl/ had lots of senior members are calling for Afrikaans/ in a country of 11 languages we will always have a bit of friction/ 20 years ago, we had services alternating one week English and one week Afrikaans. We had no Zim people here, yet we ended up with a lot of friction/ many Afrikaans people went to Helderberg church, and a lot of English people went to Silver leaf church/ English seems to be the middle of the road solution.

LOCAL CHURCH MEMBERS FEEDBACK FEB 2018 IN RESPONSE TO LOCAL CHURCH BOARD FEEDBACK

- **CONFIRM / TRUE = 20**
- **FALSE = 0**
- **NOT TRUE OR FALSE or COMMENT ONLY = 11**

- a. We have 11 languages in South Africa and Afrikaans speaking members not fluent in English have been marginalized to accommodate English.
- b. Of course the language that is mainly used is English but I have personally noticed a trend in the fact that it depends on invited speakers, those who esp. use the sermon to tell F/N to leave Local ad have another congregation normally use Afrikaans to express a significant part of the sermon.
- c. True- Local church has a history of adapting to the needs of the members. A common known language is chosen so all can understand.
- d. The issue of English did not come because f/n suggested it come because Pastor Eddy Harris by then said that they were some people who did not understand English, so he suggested to conduct the church in English every Sabbath.
- e. We must continue in a language for ALL to understand & follow the message – I can't say AMEN to something I don't understand.
- f. We need more Afrikaans days to accommodate more members. More members wants [sic] to leave and others don't attend church anymore because there are no more Afrikaans service. So members don't always have finances to travel to Afr. Churches so they left the church altogether.
- g. True – need to compromise
- h. Yes true
- i. Does this mean English is only done for Zim people or it's to accommodate everyone who doesn't understand Afrikaans?
- j. True. One language has been dry(?) down, to acc. Others.
- k. I am happy here.



6. TO WHAT EXTENT ARE THE TENSIONS BETWEEN LOCAL SDA CHURCH MEMBERS AND FOREIGN NATIONAL LOCAL SDA CHURCH MEMBERS ABOUT CULTURAL DIFFERENCES?

LOCAL CHURCH BOARD FEEDBACK – Dec 2017

Sabbath is a whole day to the f/n culture/ in my culture, come to church, after church, family; then go back to a program/ as foreigners we can't impose our culture on the South Africa culture/ we have changed a lot of things like English, but we cannot demand everything/ the whole day brings challenges, with a mess that is created on the floor/ another cultural difference is regarding the holiness of the church/... we don't run, we don't speak out of turn, we don't eat/ trying to teach our f/n that child rearing, is very important, especially at church, and the discipline starts at home/ sometimes difficult to get these things through to the mothers/ the sanctuary and the holiness of the church, that is my main problem with this whole integration./ you need a thick skin because people ask you if you own this church/ when training is arranged for mothers with a special speakers, they don't attend/ cultural problems are not where we will have a civil war, but with political influence coming into the church, like lobbying, is where cultural difference could affect church unity.

LOCAL CHURCH MEMBERS FEEDBACK FEB 2018 IN RESPONSE TO LOCAL CHURCH BOARD FEEDBACK

- **CONFIRM / TRUE = 21**
- **FALSE = 1**
- **NOT TRUE OR FALSE or COMMENT ONLY**
= 9

a. The elevation of the term "culture" source of all problems. Ill-discipline or children misbehaving is not an indication that F/N "culturally" are challenged bring their families up to their membership standards. Reality is what the church has failed to embrace, in my view. More members of F/N not just Zimbabweans but other nationalities as well.

b. very true.

c. Don't recall of any meeting being set to the extent of seeing the racial issues coming to church.

d. True. Compromise is needed.

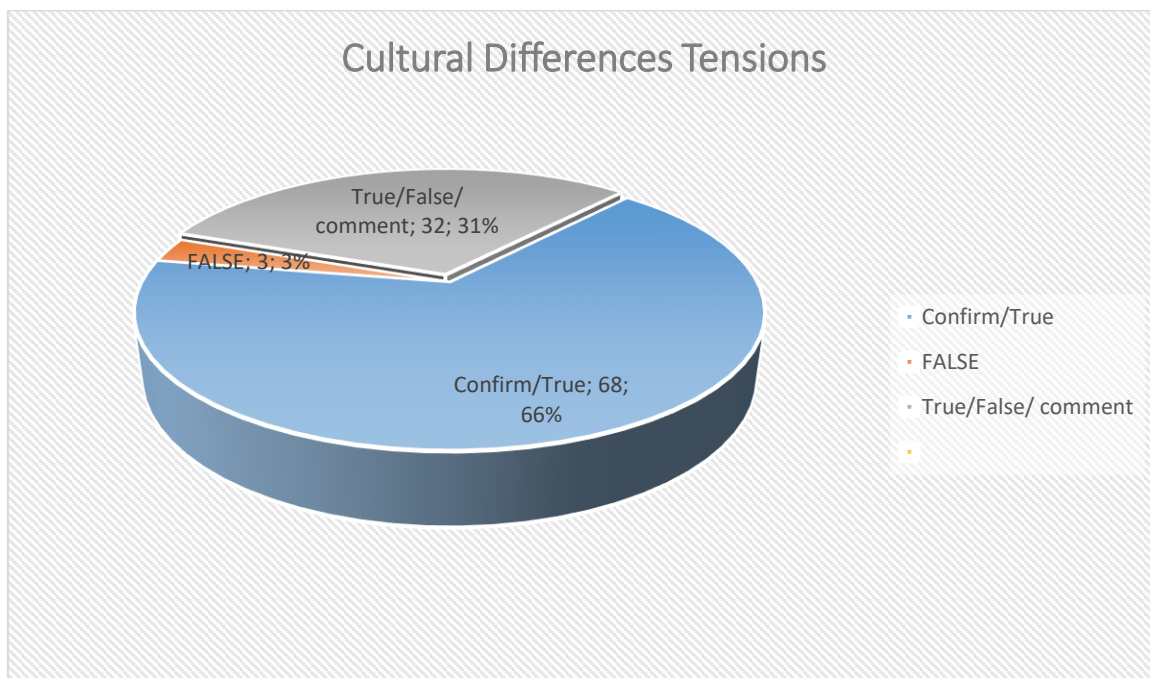
e. Coming to a multi-cultural church, we must try to be as accommodating & tolerant as possible – We come to church for a spiritual blessing and enlightenment – not to be divided because of cultural differences.

f. It is not F/N children only who are out of hand but when the address they just say f/n.

g. It's false if we conclude that f/n children are the only children causing disorders. The real need is to educate young parents irregardless or nationality or race because many fault in this area. Many problems mentioned here are solved if we with single mindedness stick to the mission of the church, it tis [sic] true what they say that a kicking horse is not a working horse, if we work as we should, utilizing time, talents and resources none of these issues will be an issue at all.

h. True – Reverence in church is an issue that is addressed and discussed at boards, seeking solutions without imposing one culture on the other, but searching for a common ground compromise.

i. F/N must learn to respect S.A. Youth must learn to respect S.A. elderly people. This has been a problem and challenge with the youth. F/N still buy on a Sabbath and is a concern for the S.A.



7. WHAT ARE THE TENSIONS BETWEEN LOCAL SDA CHURCH MEMBERS AND FOREIGN NATIONAL LOCAL SDA CHURCH MEMBERS ABOUT **CHURCH UNITY**?

LOCAL CHURCH BOARD FEEDBACK – Dec 2017

Personal differences are there but the church unity shines through/ no problem with church unity/ never a problem in our church, we are already integrated we do not have potluck (community lunches) because it caused huge problems here/ it became a stressful, unhappy occasion because of frictions going on/ also a lot of unemployment and people do not have the means to bring something/ lunches were abandoned because we could not spread the load evenly.

LOCAL CHURCH MEMBERS FEEDBACK FEB 2018 IN RESPONSE TO LOCAL CHURCH BOARD FEEDBACK

- **CONFIRM / TRUE = 19**
- **FALSE = 2**
- **NOT TRUE OR FALSE or COMMENT ONLY = 10**

a. Just because people are not able to bring anything, does not mean that the church should not still have lunches. It is not about the food, but rather the fellowship.

Yes, people have financial difficulties, but this is why we should help them where we can by providing them with meals when they are not able to do so themselves.

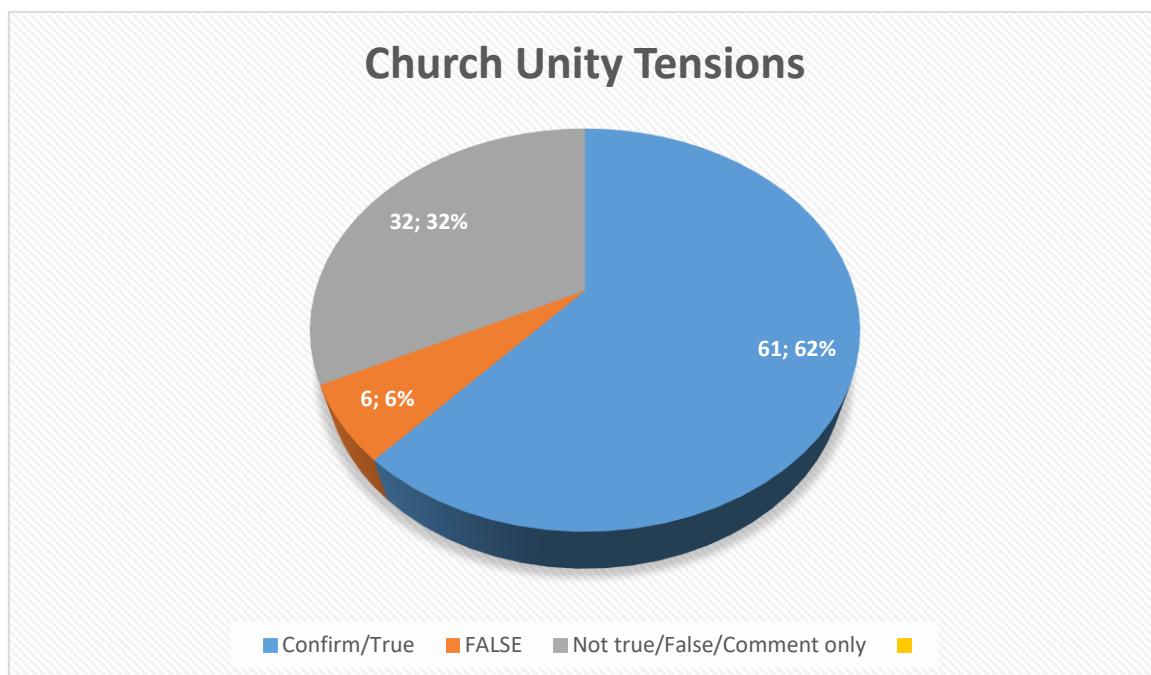
b. Differences are there.

c. “never a problem in our church, we are already integrated we do not have potluck (community lunches)” – false

d. This is the house of God – not a social gathering – but a spiritual enlightenment

e. What is a church for if you dnt [sic] have love

f. True – Differences are addressed where they clash so unity can be established. Brothers and sisters from Zimbabwe and S.A. backgrounds have reconciliation meetings to preserve unity.



8. SHOULD THE LOCAL CHURCH PASTOR HELP THE CHURCH MEMBERS TO INTEGRATE?

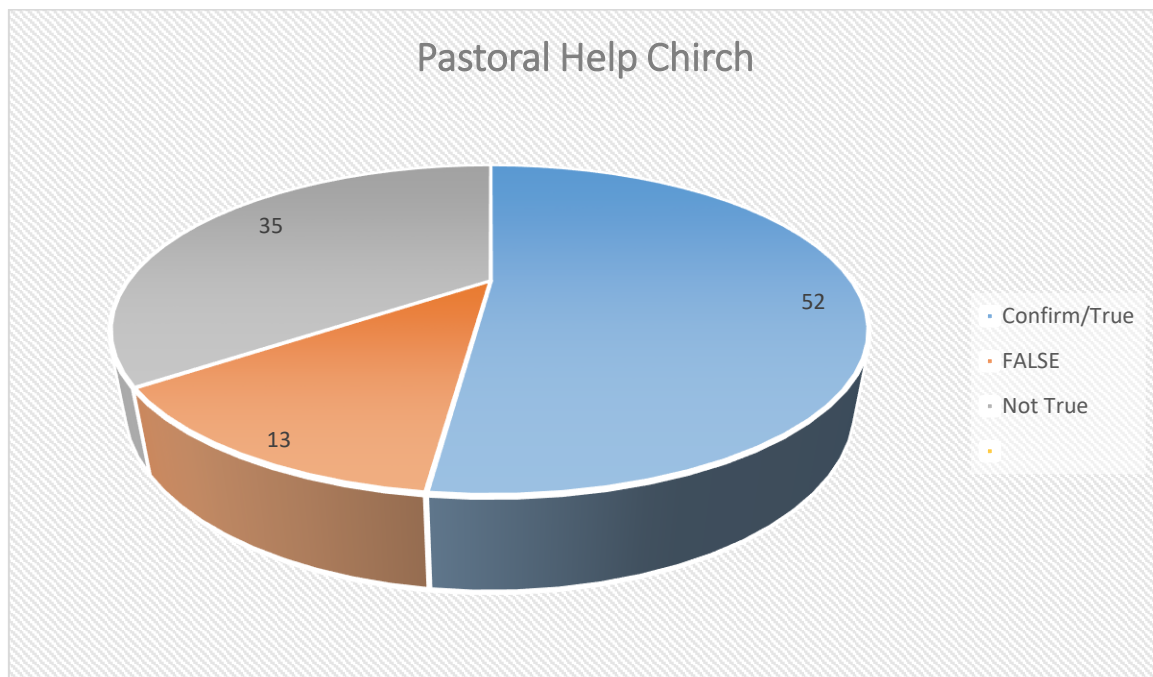
LOCAL CHURCH BOARD FEEDBACK – Dec 2017

The pastor's example of interacting with both groups will help the members also/ there is integration already because there is unity/ the pastor is on his post.

LOCAL CHURCH MEMBERS FEEDBACK FEB 2018 IN RESPONSE TO LOCAL CHURCH BOARD FEEDBACK

- **CONFIRM / TRUE = 16**
- **FALSE = 4**
- **NOT TRUE OR FALSE or COMMENT ONLY = 11**

- a. The pastor should DEFINITELY be more involved in our church.
- b. The pastor should speak to both parties.
- c. NO.
- d. Our pastor is a busy man, but he should be more involved with his church members. He bared answers calls or return messages this raising many questions.
- e. TRUE – Yes, I think the pastor sets a great example in the manner and way with which he interacts with the different cultures in the church.
- f. Home visitations from the pastor to F/N will help a lot.
- g. I feel pastor has a central role to help lead the church in all expectations.



9. HOW HAVE THE POSSIBLE TENSIONS BETWEEN LOCAL SDA CHURCH MEMBERS AND FOREIGN NATIONAL LOCAL SDA CHURCH MEMBERS IMPACTED THE MISSION OF THE LOCAL CHURCH?

LOCAL CHURCH BOARD FEEDBACK – Dec 2017

Very well done by youth leader, Sabbath school leader and women's outreach/ a real example of the integrated membership playing their part in missionary work/ our mission goal is strong when there are not many tensions, but the tensions are not many, so the river is flowing/ many f/n hold strategic positions in missions and outreach, when they go back home, difficult to fill those positions, this impact on missions and the outreach/ we could do more in going out and winning souls. Maybe we could do it better if we coordinate within the membership of the church. / We have grown greatly with our mission/ the more multicultural we became, the more we became fitted with the tools to reach out multiculturally.

LOCAL CHURCH MEMBERS FEEDBACK FEB 2018 IN RESPONSE TO LOCAL CHURCH BOARD FEEDBACK

- **CONFIRM / TRUE = 22**
- **FALSE = 0**
- **NOT TRUE OR FALSE or COMMENT ONLY = 9**

a. If we embrace multiculturalism and have [sic] positive attitude we cld [sic] do a lot more as far as outreach and evangelism is concerned. The problem is one group SA's says they cnt [sic] be controlled by another the F/N's. So sometimes we r [sic] feel (F/N) intimidated and cannot give our ideas ad lead evangelism programmes. The youth department has done some good work in this area however the work was impeded by a list of problems with the church board in terms of funds even if we had raised funds for the evangelism and outreach progs we had planned. So young pple [sic] were pulled down.

b. As far as women's ministries leading and guiding goes, for the last year I wasn't aware of any – big vacuum in my opinion.

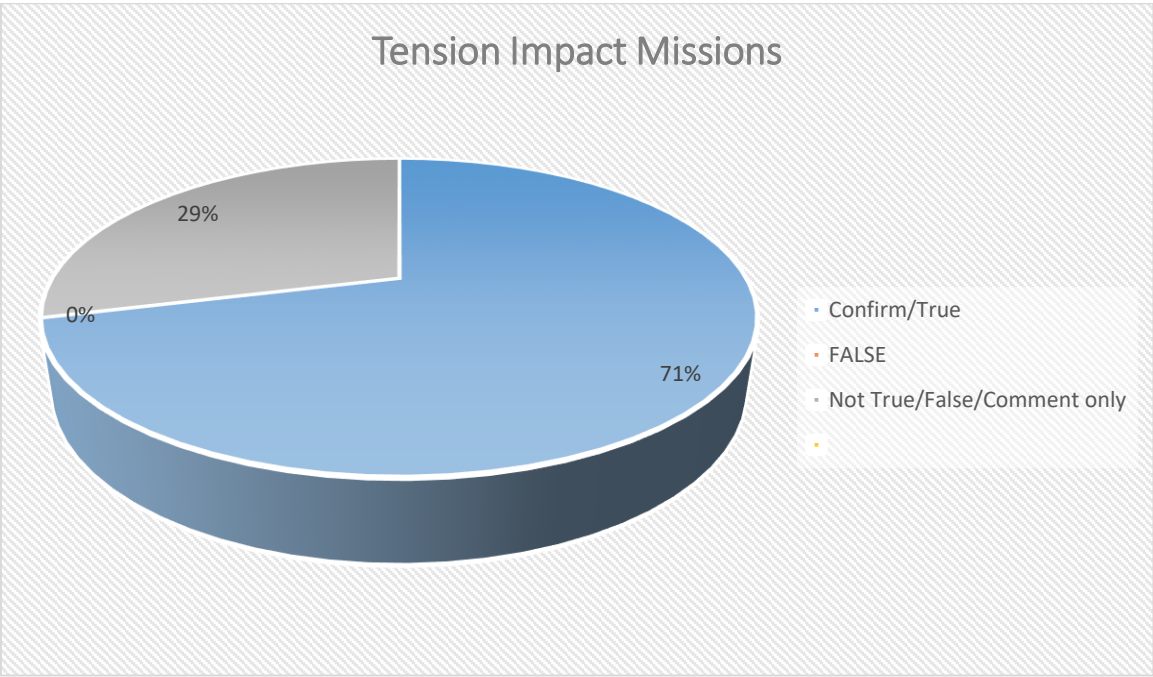
Much stricter action is needed with individuals, both children and parents re the holiness of God's house.

c. Local church is not active in the missionary work.

d. No mission work done at church.

e. Positions in church should be done on credit – not culture – within SDA regulations

f. True – when we are united, we move strong evangelistically.



10. WHAT MECHANISMS WILL ASSIST THE PASTOR TO GALVANIZE AND INTEGRATE THE MEMBERSHIP OF THE TRANSFORMED GROUPS INTO DOING MISSIONS AS A MULTICULTURAL CHURCH?

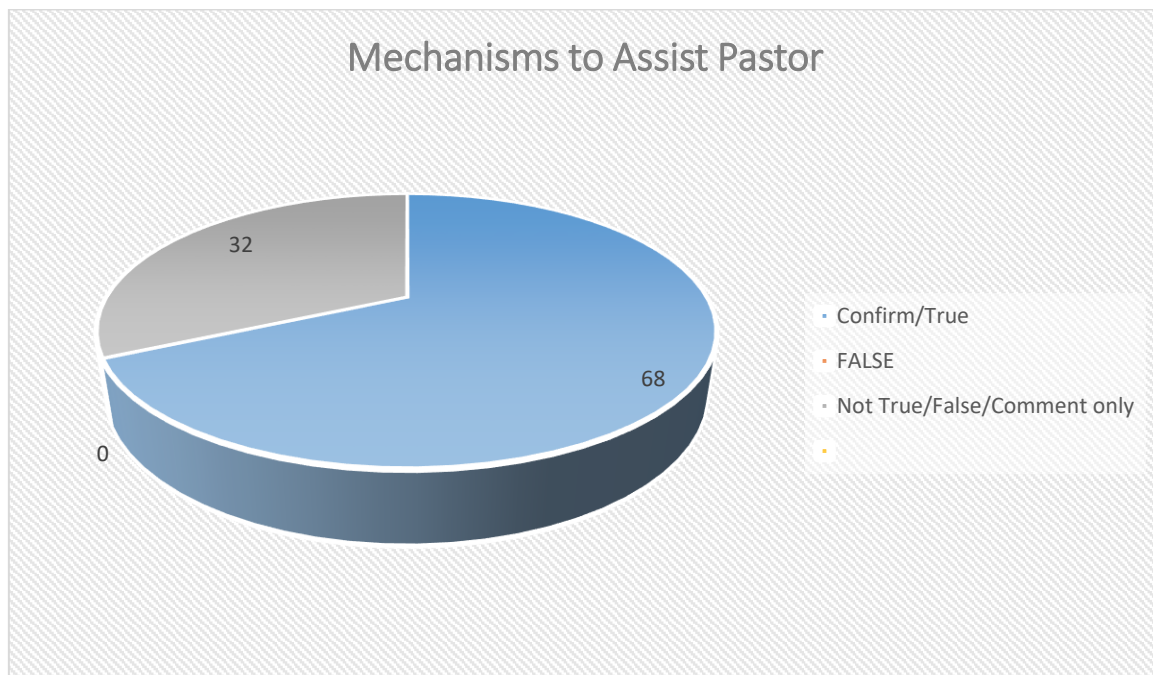
LOCAL CHURCH BOARD FEEDBACK – Dec 2017

Training seminars on how to approach people in evangelization and when not to approach people.

LOCAL CHURCH MEMBERS FEEDBACK FEB 2018 IN RESPONSE TO LOCAL CHURCH BOARD FEEDBACK

- **CONFIRM / TRUE = 21**
- **FALSE = 0**
- **NOT TRUE OR FALSE or COMMENT ONLY = 10**

- True – a strong empowered team under the pastor.
- The elders of the church should come out of their comfort zones and be involved more in training of church members thus assisting the Pastor’s payload.
- That can be tried - on both sides.
- Pastor becoming more involved.
- Seminar on how to understand and intergrate [sic] the different cultures or reach a compromise.
- I don’t know if it is possible to instill in each ad [sic] every member the idea that we r all working for one purpose ad God ad if we all find solutions rather than problem the work will be so easily accomplished ad everyone will be encouraged to do even more.



11. THE CHURCH LEADERSHIP IS OFTEN CHALLENGED BY THE TRANSFORMED IDENTITIES OF ITS CHURCH MEMBERS. HOW WELL IS THE LEADERSHIP OF THE LOCAL SEVENTH - DAY ADVENTIST CHURCH DEALING WITH THE TRANSFORMING RELATIONSHIP BETWEEN INSIDER- AND OUTSIDER IDENTITIES?

LOCAL CHURCH BOARD FEEDBACK – Dec 2017

The more we grow in multicultural, the more we have been missioning as a church, and growing in mission.

LOCAL CHURCH MEMBERS FEEDBACK FEB 2018 IN RESPONSE TO LOCAL CHURCH BOARD FEEDBACK

- **CONFIRM / TRUE = 20**
- **FALSE = 1**
- **NOT TRUE OR FALSE or COMMENT ONLY = 10**

a. Once again we need to have leadership training and seminars on interpersonal relationships.

b. We can allow more input of the different cultures instead of trying to be rigid in the way we worship and do things and not allow others to give their input.

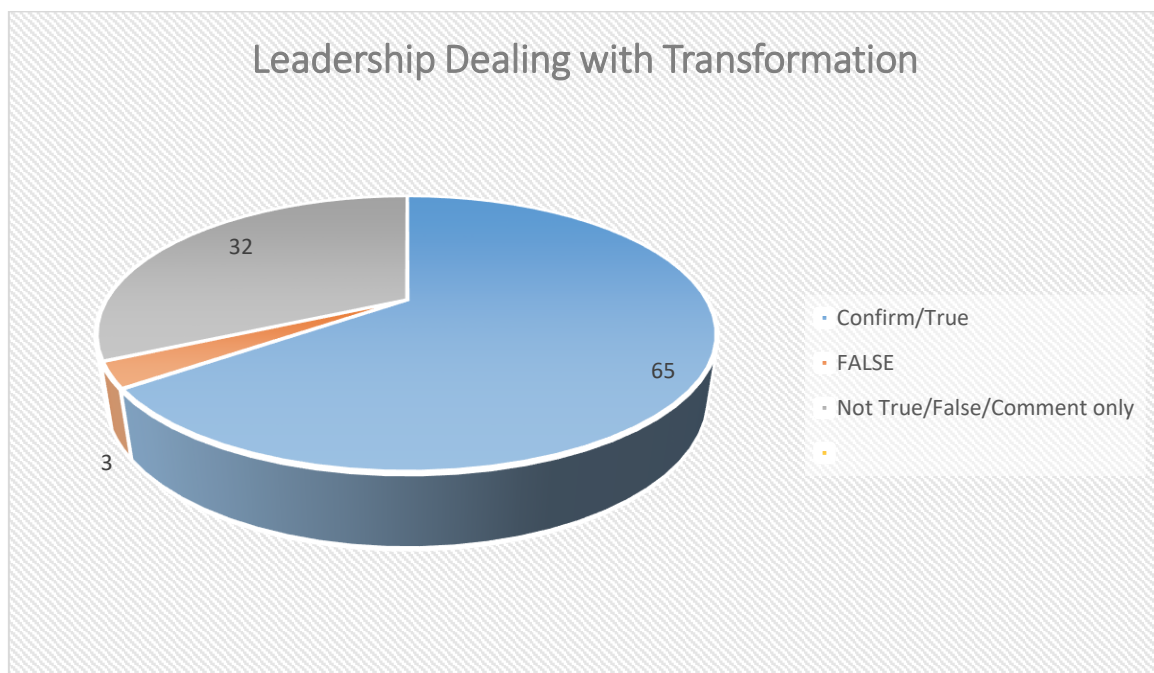
c. We are ALL going to be one in the New Jerusalem as the Church of Christ – We must overcome this issue here & now.

d. “*Wil eenheid onder ons he*” –(Afrikaans) – We want unity amongst us.

e. I don’t understand this question.

f. Locals and f/n must work together if we are to progress in evangelism. The youth, Adventurers, Women’s ministry have been very busy with mission work but closed down due to actions taken in cases? 6 & 7.

g. The leadership is doing very well in this respect. They practice servant leadership.



APPENDIX 7: SERMON – SATURDAY 2 JUNE 2018

Local SDA Church – Sabbath 2 June 2018 – by Dr Edward A. Appollis

Sermon: “The tight skirt of prejudice shortens the steps of progress”

Script. Acts 10: 1-36 (NIV) – The Visual Bible – Acts

Hymns 371 – Lift Him up & / 588-Lord of all Nations

BACKGROUND TO SERMON

Do you feel like an insider in this church today or more like an outsider in this church?

[Tell your neighbour right now: I “feel like an...”]

Upon a careful reading of the Bible it is evident that the Insider –outsider motif can be understood in at least two ways in one of the meta- narratives of the Bible. There is the **inclusivity- exclusivity** continuum in which Israel is seen as the inclusive people of God and that other surrounding nations are the excluded people - this is called the “scandal of particularity”. An idea hard to swallow but one which we cannot escape. Israel was God’s chosen people through whom the other nations will come to God Yahweh.

There is also an identity construction of **the in- and out-groups** in the Bible. References such as the Book of Numbers and Deuteronomy (Bible Version NASB) reveal a theological and social context of the two groups and their influence upon each other. In most cases the in-group, namely the Hebrews from Israel, are warned of not intermingling with the out-groups, namely the surrounding nations and later the Gentiles. This was due to the transformation of the identities of the in-group by the surrounding nations who did not worship Yahweh (outgroup). However, some exceptions are made and mentioned in the book of Deuteronomy though.

The Bible portrays the outsider from at least two perspectives in a faith development perspective, namely:

- I. The **outsider builds** the faith of the insider;
- II. The **outsider breaks** the faith of the insider.

This is an outsider- insider view of Bible stories. Though these two categories are not always so distinct in the metanarratives of the Bible, it does provide one with an approach to see the interrelatedness of the outsider and the insider in the context of the Local SDA church.

Next, I focus on one positive story of where THE OUTSIDER BUILDS THE FAITH OF THE INSIDER i.e. the encounter between the outsider Cornelius and the insider Peter.

This is a case of transformed identities impacting the mission of the church in a positive sense.

I will approach the scripture homiletically and use the expository sermon approach

INTRO TO SERMON

1. The title AND UNKNOWN QUOTE of this sermon:

The title comes from the ladies' world but one that many a gentleman can identify with

- The tight skirts of the ladies ...
- DID I SEE any here today?
- The lady who wears a tight skirt, long or short, knows that she cannot run or walk fast because the material around the hem pull tight and shorten their steps, am I right ladies?
- And the gents who walk with a lady who wears a tight skirt know that they have to slow down to the pace of the lady, even if they are late for their appointment, right gents?

TITLE: "THE TIGHT SKIRT OF PREJUDICE SHORTENS THE STEPS OF PROGRESS"

2. Let us start with definitions like a good lecturer, right class?

- call 4 pre-arranged volunteers to explain stereotype; prejudice; discrimination; racism – see handout

3. Key thought:

PREJUDICE PREVENTS PROGRESS

-our prejudices often prevent or retard the progress of God's work and the mission of the Church.

Let me illustrate this with one biblical example from the Book of Acts...

BODY

EXPOSITION

Script. Acts 10: 1-36 (NIV) – The Visual Bible DVD of Acts (watch on big screen)

I. VISION OF CORNELIUS – THE OUTSIDER

DURING PRAYER – Acts 10: 1-8

1. A Roman centurion = a soldier in charge of 100 men – he was Italian
2. A Gentile – not equal to a Jew
 - a. Held Sunday in honour of sun/ hellfire/ immortal soul/
 - b. drank alcohol and ate unclean meat
3. Caesarea was 32mile/ 51 km from Joppa (Peter) on the Mediterranean Sea coast
4. he was well-respected by the Jews
5. he feared God with his whole family and gave alms and prayed always
6. his vision at 9th hour = 15h00 –the same as the Jewish prayer time – check this timing
7. he recognised God in the vision – v4
8. mind-set of early Christians was one of Jewish exclusivism and racial prejudice – “us vs them”
9. don’t tolerate the outsider – exclude instead of embrace
10. we would say he was” one of them” – a Gentile

II. VISION OF PETER – THE INSIDER

BEFORE A MEAL – Acts 10: 9-20

1. Peter was not aware of any prejudice until this vision
2. He believed that the Gospel was for the Jews/ ISRAEL ONLY – so sincerely wrong
3. According to Jewish laws, certain foods were forbidden - Lev 11 - especially what the Gentiles ate
4. This law made it very difficult for Jews and Gentiles to eat together without the risk of defilement
5. So God gives the vision at mealtime about a meal – CHECK THE TIMING again
6. In fact, Gentiles were seen as “the untouchables” =the unclean ones which defiles others
7. It has been said that a Jew would go wash himself if the shadow of a Gentile fell on him

8. Note the vision was not given to Peter to change his diet and eat unclean food
9. It was given to show him which people he must associate with- even if they are “unclean” – Andrews Study Bible
10. Peter’s vision meant that he should not look upon the Gentiles as inferior people whom God would not redeem from sin – see his words in v. 28
11. This prejudice caused a worldwide block on the Gospel proclamation – prejudice prevents the progress of the Gospel – the mission of the church was impacted greatly
12. the greatest barrier to the spread of the Gospel in the 1st century was the Jewish - Gentile (insider-outsider) Conflict
13. but God told Peter to take the Gospel to a Roman outsider – and Peter obeyed despite his stereotype thinking; prejudice; discrimination and racism of non-Jews.

III. MEETING OF THE VISIONS – Acts 10: 21–36

1. Praise God, Peter went!
2. More so the Holy Spirit fell on ALL –v.44 – while Peter was preaching – ALL pork-eating/ hell-believing/ Sunday Keepers!!!
3. God shows no partiality vv. 34, 35
 - a. God took 2 men – 51 km’s apart: Cornelius the outsider and Peter the insider
 - b. Geographically distant: Caesarea in the North and Joppa in the south
 - c. Culturally different: Roman and Israelite
 - d. Spiritually distinct: Gentile and Jew
4. And brought the 2 men together through 2 visions at prayer time and mealtime
5. To become the first leaders in the new Jewish-Gentile church and open the Gospel up to all people – EVEN US!
6. THAT HAPPENS WHEN PREJUDICE IS REMOVED – because the tight skirt of prejudice shortens the steps of progress!
7. Peter ate with Cornelius – the unthinkable and taboo thing, but more so, he did something else...if they only left the next day then what else did Peter do??? – he slept in the home of Cornelius also! In the home of the outsider!
8. Then the Holy SPIRIT FELL ON THEM – they spoke in tongues – the same as at Pentecost
9. They were baptised – Cornelius and his entire household
10. At another time I will tell you about the reaction of the Jewish church in Jerusalem reaction to that visit of Peter (cht 11).

IV. PREJUDICE REMOVED

Illustration

-In the children’s animated movie, “Shrek”, Shrek and the princess Fiona, just returned from their honeymoon and are summoned to the castle of FIONA’s parents to receive their blessings. The only problem is that the king and queen don’t know that Fiona has married an ogre (ugly beast). As evil forces conspire to undermine their marriage, Shrek, Fiona and just

about everyone else, must learn to sacrifice and look past appearances and prejudices in order to live happily ever after. The lesson; when prejudice is removed, happiness can follow.

-let me share 3 ways in prejudice prevents the progress of the Gospel and 3 ways how to remove prejudice from our lives:

1) HOW DOES PREJUDICE PREVENT THE PROGRESS OF THE GOSPEL? i.e. how does the tight skirt of prejudice shorten the steps of progress?

a) IT KEEPS PEOPLE APART

-like it did with Peter and Cornelius

- “we build dividing walls between our brothers and ourselves” – sings Steve Green

-we construct and worship in separate conferences; -3 churches on the same campus

- we sing from the same hymn sheet but we are apart in spirit!

b) IT MAKES US NEGATIVE TOWARDS EACH OTHER

-WE ignore each other in the malls and even in the church and only focus on the pulpit during worship

- we only see the bad in each other and often talk about each other only in disparaging ways

- therefore, we don't tell the world about Jesus or even our neighbours who looks and believes so different to us

- So, we stick in our groups with those who speak our language; or comes from our country or culture;

-Worse we walk badly about the others who are not in our group or clique

-this leads us to be satisfied with the warmth from a match of **exclusion**; while we could have the warmth from a fire of **embrace**!

c) WHEN PREJUDICE LEADS TO DISCRIMINATION, IT LIMITS OUR WITNESS

-we become narrow-minded to witness to just the people of our own race/ tribe or culture

- we find no time or effort or influence to those whom we consider the outsiders, the stranger, the other

- even worse when they move into our neighbourhoods or walk into our churches, we tolerate but do not infiltrate or reach out to them
- the tight skirt of prejudice shortens the steps of progress...

2. HOW TO REMOVE PREJUDICE FROM OUR LIVES.

- IT BEGINS with prayer – like Cornelius, when we talk to God
- But also, change often comes around a mealtime - like Peter
- I have found that one of the best ways to remove prejudice is to eat a meal together

But best are the 3E'S:

a) EDUCATION

- we are often prejudiced because we don't know each other, and it leads to fear of the other
- therefore, it helps to learn a language, do a course on intercultural communication; or watch a documentary / movie about a culture other than your own
- someone one said" the basis of prejudice is fear"
- Educate yourself about the culture you think you have an aversion for or are biased against, and start small but start today.

b) EXPOSURE

- Expose yourself regularly to the views and ways of other cultures in conversation
- Learn and listen then engage others outside your comfort zone
- Recognise what is true for one person of a culture, may not be true of all in that culture (Lustig and Koester 2010)
- give others the opportunity to come closer to you and remove their *bona fides* and inhibitions and even questions they may be having.

Illustration

This is what helped me as a theology student at Helderberg College in the 1980's during

apartheid South Africa, when I was exposed to largely people from a Caucasian and white South African culture 2 girls from Europe wanted to poke their fingers in my hair (Afro-style) while in the cafeteria line. After they did it, they commented that my hair was so soft, thought their fingers would break in my hard hair.

This exposure is what S. Pipim in “Must we be silent” –p. 424 refers to:

“Since racism is kept alive by ignorance of other races...racial harmony can be restored as we make an effort to move beyond our segregated homes, neighbourhoods, schools, churches, conferences, etc. and relate meaningfully with people of other races.”

c) EXAMINATION

We must examine our own biases and prejudices –for we all have prejudices, believe it or not Lustig and Koester (2003) said that not all prejudice is bad, for some of it helps us with research

But we must check our own lives and ask: to whom am I most prejudiced?

- Blacks? Whites? Coloureds? The poor? Liberals? Lazy people? Foreign nationals? Gays?
- Then we must learn to deal with it, not only at communion time but throughout the year
- First on a personal basis and then on a public level next
- Before our stereotypes inform our prejudices and we discriminate and become racist and sin!

E. G. White says in “Acts of the Apostles”, p. 142:

“Thus, without controversy, prejudice was broken down, the exclusiveness established by the custom of ages was abandoned, and the way was opened for the Gospel to be proclaimed to the Gentiles.”

Prejudice can be removed if we apply the 3 E’S of education; exposure; and examination.

C. CONCLUSION

1. SUMMARY

-God had to start with 2 men – apart from each other – by removing their prejudice and discrimination

A new church was formed – The first Jewish - Gentile church

I like the summary of John Maxwell (Leadership Bible) of this passage:

a. SUPERNATURAL REVELATION – vv. 9-16

-God expands Peter's horizons and help him out of the box

-Education that led to a new conviction

b. SUPERNATURAL INVITATION – vv. 17-23

God send associates of CORNELIUS TO invite Peter to enter a new scope of ministry to Gentiles

Exposure that led to a new compassion

c. SUPERNATURAL CONFIRMATION – vv. 24-35

-God confirmed this enlarged vision with a receptive Cornelius and signs following conversion

Experience that led to a new commitment.

Or as Pipim summarises this pericope (pp. 424, 425 & 9 Testimonies, p. 209):

“As a result of this encounter, Peter rejected the two extreme views that people tend to adopt towards one another: 1. Treating the superior race as divine and hence “falling down at his feet and worshipping him, and 2. Treating the inferior race as subhuman, as ‘common or unclean’” v.28. Peter refused both to be treated by Cornelius as if he were a **god**, and to treat Cornelius as if he were a **dog**.”

- Note, both “god” and “dog” are the same letters...

2. ILLUSTRATION – gangster friend a deacon in my home church in Stellenbosch

- when visiting my home church recently, I saw someone for the first time since my primary school days – he belonged to a family gang that used to beat me up

- this guy and his brothers who used to beat me up either after school or in the streets was now my brother in church

- I struggle with removing my prejudices right away...

I Can't even remember if I gave an offering as I was so shocked that day in church

-with prejudices removed we can prepare for heaven

- there is just no place for prejudice in heaven – all races, peoples and tongues will be in heaven, see REVELATION

-Imagine YOU can't get on with some people?

We have to learn now how to do it – and it must start with me

THINK ON THIS: “you are going to have more church family in heaven than what you will have blood family”

3. APPEAL

-Are we ready church and eager to do the same as did Peter and Cornelius?

- Shall we tell the world and overcome our prejudices toward one another at this church?

If this is your desire, stand with me and lay your hand on the shoulder of the person closest to you, as I pray for you.

PRAYER OF COMMITMENT

AMEN.

APPENDIX 8: ANNOUNCEMENTS TO LOCAL SDA CHURCH BOARD (17 NOV 2018)

“FROM TENSION TO TRANSFORMATION”

ANNOUNCEMENT TO LOCAL SDA CHURCH BOARD – 17 Nov 2018 – After church at about 12h15.

A) PROLOGOMENA/ PRELUDE

Whereas...

1. I identified the causal factors of tension between insiders and outsiders in the Local SDA CHURCH as part of my PhD realist evaluation study;
2. THE Bible lesson study for this quarter call us to unity and to move to action and application;
3. The idea to start with the church leaders as indicated in the lesson study of Sun Nov 11 – ACTS 6 model;
4. this will be a move from tensions(cause) to outcomes (transformation) through an intervention (Pawson Principle)
5. Helderberg College 3 campus churches want to do something about lesson application on unity – letter sent to elders 16 Nov 2018

B) PLAN

1. REVIVAL – Do the 10 days of prayer of global SDA Church on Wed 9 Jan – Sat Jan 19, 2019
2. REFORMATION – Do the” Pawson Principle” at each communion service
 - a. Pawson principle (1997) – “*What works for who under which circumstances and why?*”
 - b. Starting March 2019 –
 - c. Coordinated by the church pastor and or the church elder
 - d. One person shares in a 5 min slot on one of the 8 tensions
 - e. Deal with 1 of the 8 tensions at each communion service before foot washing
- The next communion on Nov 24 to serve as a trial/ pilot where I am introducing the idea to the church

RESPONSE OF AVAILABLE CHURCH BOARD MEMBERS – 8/12 members present – 17 Nov 2018 – about 12h15

After I shared the plan in about 5 minutes, there was a mixed response by the church leaders

- Some felt that they have done interventions in the past and are working well together now
- Others gave their blessing to go ahead and complete what I have started
- Some expressed that here is no need to rehash the past and there are no tensions now
- One or two others felt that there is still some work to be done

It was agreed:

- For me to provide more info of the whole program idea in written form to the board by the following week
- The board members will look at the proposed intervention and decide accordingly
- Not to introduce the idea at the next communion on 24 Nov 2018

We departed at about 12h30.

RESPONSE OF THE LOCAL CHURCH

The secretary of the church board then communicated via email the decision of the committee.

On Sun 25 Nov. 2018, the church responded via email as follow:

Good afternoon Dr Eddie

Please be informed that the church board has decided that revival always takes place with prayer, therefore Plan1 (part 1) is the route that we would like to follow, starting on the 9th of January up to the 19th of January 2019, God willing.

We are looking forward to hear from you in this regard.

Hope you find it in order
God bless and regards

APPENDIX 9: PROPOSAL TO THE LOCAL SDA CHURCH

“FROM TENSION TO TRANSFORMATION” – A 2-PART JOURNEY – PLAN 1

PART 1. 10 DAYS OF PRAYER – 9 – 19 Jan. 2019

PART 2. “THE PAWSON PRINCIPLE” AT QUARTERLY COMMUNION SERVICE

PART 1. 10 DAYS OF PRAYER – 9 – 19 Jan. 2019

The journey of change and transformation has always begun with a revival. Hence revival must come on before reformation, I believe. As stated on its website this experience of prayer will make one to feel the need for transformation. This is how the program is introduced on its website¹³³: “God has worked many miracles through the Ten Days of Prayer program since it began as Operation Global Rain in 2006. The Holy Spirit has wrought revival, conversions, renewed passion for evangelism, and healed relationships. Truly, prayer is the birthplace of revival!”



¹³³ Seventh-day Adventist Church. (2019b). *10 days of prayer*. Viewed from <https://www.tendaysofprayer.org/>

PART 2. “THE PAWSON PRINCIPLE”

In 1997, Pawson and Tilley formulated a principle of realist evaluation which I want to incorporate in our journey from tension to transformation, namely:¹³⁴

WHAT WORKS FOR WHO UNDER WHICH CIRCUMSTANCES AND WHY?

That is, what works for who under which circumstances and why? in relation to moving from tension to transformation? What positive ideas can we gather as individuals share their journey from tension to transformation?

RATIONALE FOR QUARTERLY COMMUNION SERVICE

1. The SDA church works on a quarterly basis where a new theme or Bible book is introduced in Bible lesson study;
2. A new territory in the global SDA CHURCH is assigned to benefit from the 13th Sabbath Missions offering;
3. Communion is done once every quarter in the local church.

My Proposal: To do the PAWSON PRINCIPLE QUARTERLY AT EACH COMMUNION SERVICE.

This will follow the revival of “the 10 days of prayer.” The focus will be to transition from the FACTORS THAT CAUSE CULTURAL INTOLERANCE TO INTERCULTURAL COMPETENCE.

The most common terms of intercultural communication and contact which a multi-cultural congregation may encounter can be addressed for a few minutes at the communion service, namely:

1. ASSUMING SIMILARITY INSTEAD OF DIFFERENCE;
2. NON-VERBAL MISINTERPRETATION;
3. LANGUAGE;
4. ETHNOCENTRISM;
5. STEREOTYPES;
6. PREJUDICE;
7. DISCRIMINATION;
8. RACISM.

¹³⁴ Pawson, R., and Tilley, N. (1997) *Realistic Evaluation*. Sage Publications, London.

DATE	TIME	TOPIC	COORDINATOR
Sabb 19 Jan 2019	11H00 SERVICE	INTRODUCE TOPIC TO CHURCH - #1 ASSUMING <u>SIMILARITY</u> INSTEAD OF DIFFERENCE	Elder
March 2019	Communion service	PAWSON PRINCIPLE	Pastor/ Elder
Sabb April 2019	11H00 SERVICE	INTRODUCE TOPIC TO CHURCH #2 <u>NON-VERBAL</u> MISINTERPRETATION	Elder
June 2019	Communion service	PAWSON PRINCIPLE	Pastor/ Elder
Sabb July 2019	11H00 SERVICE	INTRODUCE TOPIC TO CHURCH - #3 <u>LANGUAGE</u>	Elder
Sept 2019	Communion service	PAWSON PRINCIPLE	Pastor/ Elder
Sabb Oct 2019	11H00 SERVICE	INTRODUCE TOPIC TO CHURCH - #4 ETHNOCENTRISM	Elder
Dec 2019	Communion service	PAWSON PRINCIPLE	Pastor/ Elder

DATE	TIME	TOPIC	COORDINATOR
Sabb Jan 2020	11H00 SERVICE	INTRODUCE TOPIC TO CHURCH - #5 <u>STEREOTYPES</u>	Elder
March 2020	Communion service	PAWSON PRINCIPLE	Pastor/ Elder

Sabb April 2020	11H00 SERVICE	INTRODUCE TOPIC TO CHURCH #6 PREJUDICE	Elder
June 2020	Communion service	PAWSON PRINCIPLE	Pastor/ Elder
Sabb July 2020	11H00 SERVICE	INTRODUCE TOPIC TO CHURCH - #7 <u>DISCRIMINATION</u>	Elder
Sept 2020	Communion service	PAWSON PRINCIPLE	Pastor/ Elder
Sabb Oct 2020	11H00 SERVICE	INTRODUCE TOPIC TO CHURCH - #8 RACISM	Elder
Dec 2020	Communion service	PAWSON PRINCIPLE	Pastor/ Elder

Plan 2 – “10 DAYS OF PRAYER AND PAWSON PRINCIPLE”**10 DAYS OF PRAYER - 9 – 19 Jan 2019**

In this plan we will combine the two experiences and do the program over 10 days as indicated below:

DATE	FOCUS OF PRAYER
Wed 9 Jan 2019 evening	Intro to 10 days of prayer
Thurs 10 Jan	1. Space (Proxemics);
Fri 11 Jan	2. Assuming similarity instead of difference;
Sabbath 12 Jan evening	3. Non-verbal misinterpretation;
Sun 13 Jan	4. Language;
Mon 14 Jan	5. Ethnocentrism;
Tues 15 Jan	6. Stereotypes;
Wed 16 Jan	7. Prejudice;
Thurs 17 Jan	8. Discrimination;
Fri 18 Jan	9. Racism
Sabbath 19 Dec 11h00	Conclusion of 9 tensions
	Praise and testimony 10 days of prayer

Please choose one of three options and let me know:

1. Plan 1 above
2. Plan 2 above
3. No further intervention needed at local church.

Edward A. Appollis

PhD Missiology candidate

Stellenbosch University

APPENDIX 10: REPORT ON PILOT TEST OF T2T PROGRAMME AT A SDA CHURCH

Conducted by Edward A. Appollis – Feb 2020

Attendance

Fri 14 Feb = 16 church leaders

Sat 15 Feb = 16 church leaders

Fri. 21 Feb. 2020 = 17 church leaders, including local church pastor

Sat 22 Feb. 2020 = 15 church leaders

I. Observations by presenter:

1. Convert the booklets into a file with loose sheets. This will enable those who do not want return to the rest of sessions, to have only the pages they needed.
2. Vary the responses in each of the stations. Ask half the group to respond on the “examples” section and another half on the “move to” section, for example.
3. Add to the booklet a section on the meaning of the logo. Prayer = the train we are travelling in. 8 track are the 8 stations but also the foundation, namely, love. Love for God which motivates love for one another as the basis for transformation.
4. Name the transformation for each station. Example: from Assumption to Resumption (renewal).
5. Spend a minimum 1 hour per station. Most of the time spend on the “examples” and “move to intercultural competence”. Do not do more than 2 stations per sessions.
6. Respect the introverted who will utter a few comments. Don’t insist to comment on every point.
7. Be very sensitive with the examples which may come from the attendees.
8. Share the ground rules at the beginning of every meeting.
9. Grant 1 minute of silent prayer before participants write their response of transformation.
10. Have good interactive ice-breakers at each meeting
11. Some sessions had longer discussion, especially stations 5-8. Simultaneously there are some who spoke less the further we went on with the series.
12. The more exposure participants have in intercultural relationships, the greater their contributions.
13. There was a need to define culture and multicultural congregations. Include this in the intro in the booklet.
14. Other socio-economic issues arose from the 8 stations. Don’t attend too much to such as it side-tracks the discussion
15. I tried to deal with cultural tensions, but the theological questions did arise from time to time
16. The role of the Holy spirit needs to be more emphasised when dealing with transformation section. Add some notes on Transformation session
17. Each station must deal with the issues on both levels, namely personal and corporate as a church body.
18. The Sessions opened up for personal confessionals and narratives, especially in the second half of the series.
19. The presenter must guard giving too many examples in multicultural ministry.

20. Follow up session announced for dealing with *T2T4M*. Have another series on how to do missions in the multicultural church

T2T seminar – Local SDA church Evaluation Feedback – Feb. 2020

What did I like about the T2T programme?/ What did I not like about the T2T programme?

1. I liked the open direct presentation of the subject. It is a sensitive subject and feel it was a very well balanced approach.

/ sometimes felt there were some loose knots. Meaning that sometimes it will be better to have some more clear conclusions.

– Sometime the facilitator talked a bit too much. It is better to allow the group to talk more even if it means it takes a bit longer

2. ice breakers
 - the opening of the programme/presentation
 - the setup of the group
 - sitting arrangements
 - frequency of the stations and the link between them.
 - I also appreciated the reference from the scholars.

/ It was too short, maybe for future programs allow for time to properly unpack the program, otherwise it was a good programme. Very educative

3. the thought that went into the program
 - the professionalism that the presenter has shown
 - the fact that an outline was given to us
 - reflecting on each station.
4. This program has put a name to my experience at our church. It has also opened my eyes to some behaviour and help me to become more tolerant on how people behave. these topics must become a discussion points in churches but in other churches with a dominant culture. The open discussions and examples given by others have enlightened me.

/ I have not found any of the topic or discussions even though uncomfortable at times, but I enjoyed it all.

5. I enjoy being able to discuss the issues openly and honestly. The honesty of Ps Appollis was refreshing and gave the program authenticity. The on-depth [sic] look at the complex issues of racism was eye-opening. I (proudly) 'classify' as not being a racist, but the program opened my eyes to the fact that I actually harbour many prejudices which I will now work on with the Holy Spirit. Thank you.

/That we could only do it over two weekends

– Maybe look into a better venue conference centre etc.

6. I liked the ice-breaker sessions
 - station 1 was revealing, how I most of the time assume that people are and should be like me

- The interactive manor of presentation and the opportunity to reflect on how to move to inter-cultural competence was helpful in allowing introspection
- “what do I need to do in my life about this item?” was a spiritual exercise – so fulfilling in helping me to seek the Lord earnestly even after the meetings

/Friday nights, I’m too tired by then

- Not enough boxes of smarties

7. That we had platform to share in a non-threatening way, how to deal with cultural differences.
8. I appreciated the relevance and pertinence of these stations and issues
 - giving us actual points of action
 - the format for the program was really good (description, examples and solutions)
 - each station was clearly explained and offered plenty of ideas for pondering.

/Unfortunately, many members missed out on this program

- More time should have been allocated to open discussion at stations

9. It has helped me realise what it means to be more Christ like, to also be more aware of differences instead of assuming similarity and avoid tension. I believe it will help us as a church in mission, to be more unified.
10. It was a very nice 4 sessions that I attended. The presentation was done in very nice/relaxing way. we were able to contribute and share from personal experience. This program made me realise again to treat each person the way you would like them to treat you. Don’t assume that what you think/believe is always the right way.
11. Listening to the perspectives of others.
 - realising the challenges that others go through
 - Thinking and planning about what I could do to improve things in our church.

/ suggestions for improvement

- I know time is an issue, but I’d suggest adding a facilitator workshop to help us as church leadership to plan concrete actions to take this further in our church.

12. This program has made me to do self-introspection and develop my behaviour.
 - is has helped me to unlearn some of my normal behavioural things that I used to do daily
 - It changed my views on others
 - I can’t wait to share what I have learned with others.
13. It challenged me with all aspects of my life
 - It showed me how to be inclusive of all cultures without any bias
 - It taught me that Christ is the only one who can give me genuine love for all people
 - It was structured well and gave all emotions with the sole purpose of healing.
14. Content was relevant and true
 - Facilitators were excellent
 - Examples used during workshop were spot on
 - Members of the group were interactive all the time

- Could not fall asleep due to excitement
- Very well presented
- Well prepared

/ Too short, keep up the good work

- No dislikes

15. Was very well presented

- Well researched
- Presenter was a good facilitator
- Starting point was good and it laid a good foundation
- Help me to grow spiritually and take what has been taught and instil in my family.

/ Can't really think of what I did not like.

APPENDIX 11: ETHICAL CLEARANCE LETTER



PROJECT COMPLETE

Date: 29/06/2020

Project ID: 0236

Project Title: Transforming In-group and Out-group identities in the local Seventh-day Adventist Congregation

Dear Dr Edward Appollis

The REC: Humanities Committee reviewed and accepted your final report submitted on 18/06/2020 16:28 .

It is noted that this project is now complete, and that the REC record is closed.

Please remember to use your **Project ID** [0236] in all correspondence relating to this project.

If you have any questions or need further help, please contact the REC office at cgraham@sun.ac.za.

Sincerely,

Clarissa Graham

REC Coordinator: Research Ethics Committee: Human Research (Humanities)

National Health Research Ethics Committee (NHREC) registration number: REC-050411-032.

The Research Ethics Committee: Humanities complies with the SA National Health Act No.61 2003 as it pertains to health research. In addition, this committee abides by the ethical norms and principles for research established by the Declaration of Helsinki (2013) and the Department of Health Guidelines for Ethical Research: Principles Structures and Processes (2nd Ed.) 2015. Annually a number of projects may be selected randomly for an external audit.

APPENDIX 12: T2T4M BOOKLET



TENSION TO
TRANSFORMATION
FOR
MISSION
T2T4M

by
Edward A. Appollis (2020)



RATIONALE AND BACKGROUND

For 3 years (2017–2019) I conducted research on the mission scenario in a local SDA Church in the Helderberg Basin. The aim of this empirical theological-missiological study was to explore and explain the causal factors of the tension between the *in-group* (local SDA Church members) and the *out-group* (foreign national SDA Church members), which has impacted the integration and mission practice of the local SDA Church in recent years. In essence, the research dealt with the process of transformation of identity issues of the in-group and out-group through both a literary and empirical study.

From the empirical study, I perceived the need to address the causal factors of tensions before transformation can truly occur. Too often we have rushed our attempts to bring about church unity, without opening up the proverbial “black box” and unearthed ‘what works for whom under which circumstances and why’ (Pawson & Tilley, 1997). This research has taught me to see the value and need for addressing tensions as a precursor to change. The *modus operandi* for doing this is, firstly, to identify the tensions, and secondly, to speak freely and openly about what is dividing us in a workshop fashion.

The aim of TENSION TO TRANSFORMATION (T2T) is to initiate conversation and create a platform dedicated to focusing on the causal factors of tension that divide people, even in the local SDA Church. The 8 stations of transformation are to help church leaders deal with their own spiritual journeys through reflective learning before expecting the rest of the church members to follow suit. It happens sometimes in boundary-crossing that our own prejudices stand in the way of the progress of the gospel, as I have shared in a sermon entitled: ‘The short skirt of prejudice shortens the steps of progress.’ For example, if a leader has a problem with stereotypes, it will impact the way he or she motivates missions to that group of people.

Part 1 constitutes T2T, which deals with cultural differences in a relational sense. Part 2 constitutes 4M, which deals with the mission programme of the church. Part 3 is the evaluation stage of this programme called the ‘Pawson Principle’ (PP). Together, they form the developed model, namely, ‘**T2T4M – Tension to Transformation for Missions.**’ The three key terms central to this model are: ‘tensions,’ ‘transformation,’ and ‘missions.’ I have already shared some of this material in my classes, and partly in my doctoral dissertation. I salute you for doing this seminar.



I would like to briefly establish a few ground rules for this seminar:

1. Stay on the entire journey—starting with the 8 stations of T2T (tension to transformation), right up until the evaluation stage at the end.
2. Respect other people's viewpoints, even if they are not what you want to hear right now.
3. Listen carefully to each person and write down what impresses you the most.
4. Write comments and notes in your workbook, leave no blank spaces.
5. Bring your workbook to every session.
6. Pray for yourself before you write your TRANSFORMATION section down.

THE LOGO

The logo will be better understood after consideration of the following explanation of the design:

- ☐ **The colour:** The colours run from a lighter green into a darker blue indicating that one may start with uncertainties and tensions but move towards stronger bonds and solidification through this process;
- ☐ **The directional arrows:** Both 'T's,' namely, 'tension' and 'transformation,' run forward in the same direction, implying that both tension and transformation must be dealt with in parallel fashion;
- ☐ **The 8 lines:** The 8 lines located under the number 2 represent the 8 stations of tension, connecting the stations and railway tracks;
- ☐ **The tracks:** Continuing with the train line metaphor, the tracks on which the train of transformation runs indicates love—love for God and love for one another. If that love is foundational, any tensions along this journey can be handled;
- ☐ **The bottom:** The bottom of the logo is open-ended, making room for other processes to follow. This is where mission (4M) and evaluation (PP) will latch on.

Let us now proceed to the overview.



OVERVIEW

In this section, specific attention is given to factors that cause people of different cultures to misunderstand, and even mistrust, each other, especially in multi-cultural church settings. Although the list is not exhaustive, it contains the most common or most important key terms relevant to the discussion here. This intervention is an attempt to address some of the factors that lead to cultural intolerance in the context of multi-cultural churches and ministry, particularly when the function of the concept is not clear. Enjoy your journey towards intercultural competence.

EIGHT STATIONS TO TRANSFORMATION

Factors that cause cultural intolerance and how to move them toward intercultural competence

The most common terms of intercultural communication and contact that a multi-cultural congregation may encounter are addressed here. These include:

1. ASSUMING SIMILARITY INSTEAD OF DIFFERENCE;
2. NON-VERBAL MISINTERPRETATION;
3. LANGUAGE;
4. ETHNOCENTRISM;
5. STEREOTYPES;
6. PREJUDICE;
7. DISCRIMINATION;
8. RACISM.

In the next section, each of the key terms listed above will be discussed separately under the following category headings below:

- Term;
- Description;
- Example in a multi-cultural church;
- The move to intercultural competence; and
- Transformation.

Table 1. FROM TENSION TO TRANSFORMATION – T2T

	TENSION STATION 1	TENSION STATION 2	TENSION STATION 3	TENSION STATION 4	TENSION STATION 5	TENSION STATION 6	TENSION STATION 7	TENSION STATION 8	
T E N S I O N	ASSUMING SIMILARITY INSTEAD OF DIFFERENCE	NON-VERBAL MISINTER- PRETATION	LANGUAGE	ETHNOCENTRISM	STEREOTYPES	PREJUDICE	DISCRIMINATION	RACISM	T R A N S F O R M A T I O N



TENSION STATION 1: ASSUMING SIMILARITY INSTEAD OF DIFFERENCE

DESCRIPTION

Assuming similarity between cultures leads to lack of awareness of important differences. This is caused by insufficient information about cultures, whereby it is assumed that people of other cultures will and should behave in the same way that you do (Lustig & Koester, 2010).

EXAMPLE IN A MULTI-CULTURAL CHURCH

1. All black people are the same, so therefore treat them all alike at church.
2. Have a praise service at a large gathering in one language only, assuming that everybody in church is in favour of singing hymns in the vernacular languages.
3. All cultures enjoy a warm friendly hug as a welcome greeting in the church foyer.
4. _____

MOVE TO INTERCULTURAL COMPETENCE

1. Expect other people's cultures to be different from your own; therefore, observe first before acting out where possible.
2. Ask people from other cultures to share something about their culture on a regular basis at various platforms, e.g. at informal church meetings or social gatherings.
3. A good place to start in a multi-cultural church is to enquire how different cultural groups prefer to greet one another.
4. _____

TRANSFORMATION

- WHAT DO I NEED TO DO IN MY LIFE ABOUT THIS CONCEPT?



TENSION STATION 2: NON-VERBAL MISINTERPRETATION

DESCRIPTION

Non-verbal communication involves the use of the voice, face, and body. It becomes a barrier when there is no shared verbal code. Non-verbal symbols carry different meanings from culture to culture, which can lead to misunderstandings (Lustig & Koester, 2010:198).

EXAMPLE IN A MULTI-CULTURAL CHURCH

1. Hand gestures to the praise team to indicate the starting hymn that will usher in the platform personnel can sometimes be confusing, especially when they do not understand the verbal code.
2. The hand signal for cutting the public address sound system off is the same as the signal for killing someone (fingers across the throat).
3. _____

MOVE TO INTERCULTURAL COMPETENCE

1. Learn shared verbal and non-verbal codes of the various cultures in the church that you attend or lead, e.g. calling someone by using a hand signal.
2. Conduct a class on body language for the youth of the church. Then invite the adults to a show on identifying body language across cultures. This can also be a good time for intergenerational bonding along cultural lines.
3. Introduce a gesture like "come here" from different cultures to the quarterly church-district meetings and practise it for the rest of the time together. Make this a regular feature at the beginning of church services or youth meetings.
4. Regularly play games at church social gatherings that require non-verbal communication, e.g. charades.
5. _____

TRANSFORMATION

- WHAT DO I NEED TO DO IN MY LIFE ABOUT THIS CONCEPT?





TENSION STATION 3: LANGUAGE

DESCRIPTION

Language reflects aspects of culture, i.e. language is the vehicles for culture. When the language is not known, the risk for misunderstanding is accentuated. Problems often arise when translating across cultures, for the same words can have different meanings in different contexts and cultures (Lingenfelter & Mayers, 2003).

EXAMPLE IN A MULTI-CULTURAL CHURCH

1. The meaning of the word 'river' is 'a lovely place to meet and picnic' in some cultures, but in another culture it means 'a place of danger with crocodiles in.' Hence, when we sing the hymn, 'Shall We Gather at the River?' different emotions are evoked.
2. Translating words into vernacular languages that do not have an equivalent in English becomes problematic and the true meaning is often misconstrued.
3. For two students studying the same theology degree on the same campus, an owl for the white student is a beautiful creature, while for the black student it is a curse that needs to be killed.
4. _____

MOVE TO INTERCULTURAL COMPETENCE

1. Have services and Bible classes at the church in more than just one language.
2. Take the time to learn the official language of the people you will minister to.
3. Learn key phrases of the church members' language in an informal way (Appollis, 2011:64).
4. Recognise direct and indirect communication between Westerners and Africans (Van der Walt, 2006:166).
5. As far as possible, match the language abilities of the various church leaders with those whom they are leading.
6. Conduct interpretation and translators' training using senior and experienced ministers as trainers.
7. Let local tertiary students hold writing workshops for older members of the church, crossing the generational and cultural divide that may exist.
8. The local church or church district can offer English classes to newly arrived immigrants or foreign nationals.
9. _____

TRANSFORMATION

- WHAT DO I NEED TO DO IN MY LIFE ABOUT THIS CONCEPT?





TENSION STATION 4: ETHNOCENTRISM

DESCRIPTION

Ethnocentrism is when one judges aspects of another culture negatively by the standards of one's own culture and perceives one's own culture as superior to other cultures. This leads to rejection of richness and knowledge of other cultures and tends to highlight and exaggerate cultural differences (Lustig & Koester, 2010:149-152). Ethnocentrism is maintained by resentment of differences and attempts to validate itself by selective comparisons (Pollard, 2000:16). It is basically the conviction or the feeling that one's own ethnic group should be treated as superior or privileged (Piper, 2011:115).

EXAMPLE IN A MULTI-CULTURAL CHURCH

1. Personal hygiene of church goers. Consider beliefs about body odour, i.e. ridding oneself of natural body odours and then looking down on cultures who do not do the same (Lustig & Koester, 2010:150-151). Consequently, sitting next to such a person is then avoided, even when the church is full.

2. _____

MOVE TO INTERCULTURAL COMPETENCE

1. Learn tolerance for ambiguity by accepting what people of other cultures do differently and opposite to what you would have done (p. 76).
2. Piper (2011: 117-119) states that Jesus is the end of ethnocentrism—globally and locally. He asserts that over and over, Jesus showed that the people of God would no longer be defined by race, ethnicity, or political ties, but by producing the fruit of the kingdom of God (Matt 21:43).
3. Suspend your judgement about other cultures just a little bit longer than what you are used to.
4. Smile genuinely at those who feel that their culture is superior to yours, so that they may recognise the error of their ways through your behaviour.
5. Share a meal with people of other cultures in their homes or invite them for a meal at your place.
6. Regularly watch movies that depict other cultures in a positive light, avoid culture-bashing.
7. _____

TRANSFORMATION

- WHAT DO I NEED TO DO IN MY LIFE ABOUT THIS CONCEPT?



TENSION STATION 5: STEREOTYPES

DESCRIPTION

Stereotypes refer to negative or positive judgements made about individuals based on any observable or believed group membership. This leads to generalisations about people (Lustig & Koester, 2010:152-156).

Gallois and Callan (1997) state that stereotypes are unavoidable. Furthermore, they are useful for researchers, as they categorise people and these categories are generally shared by one's cultural group which aids with the research (Van der Walt, 2006:166). In addition, stereotypes help us understand and predict the actions or behaviours of others in the social world. However, the danger is that they influence our judgement of people.

Stereotypes are considered the greatest stumbling block to successful communication because they precede communication and develop from limited exposure to other cultures that are different from our own. They also impede communication and reinforce beliefs, and assume that a widely held belief of a group is true of any one individual. Stereotypes can be based on religion, age, occupation, social class, location, etc. (Lustig & Koester, 2010:154).

EXAMPLE IN A MULTI-CULTURAL CHURCH

1. In a multi-cultural church, the black church members are the lazy ones.
2. All white church members know how to work well with money.
3. Chinese people raise dogs and cats to eat them as food later on.
4. _____

MOVE TO INTERCULTURAL COMPETENCE

1. Talk about common stereotypes across racial lines in a non-threatening environment, e.g. a church social gathering.
2. Correct others in a loving way when they use faulty stereotypes.
3. Choose to refrain from making racial jokes, especially at multi-cultural get-togethers.
4. Conduct a church leadership conference on intercultural relationships within the church and invite an expert to share tips on how to avoid stereotyping.
5. _____

TRANSFORMATION

- WHAT DO I NEED TO DO IN MY LIFE ABOUT THIS CONCEPT?



TENSION STATION 6: PREJUDICE

DESCRIPTION

Prejudice refers to negative attitudes towards other people based on faulty and inflexible stereotypes. This includes irrational feelings of dislike, suspicion, and even hatred of a particular group, race, religion, or sexual orientation. There is also a strong link between stereotype and prejudice (Lustig & Koester, 2010:156-158). In addition, it obscures communication because persons from the group are not heard. Often foregone conclusions are made about the speaker before communication has even taken place.

EXAMPLE IN A MULTI-CULTURAL CHURCH

1. Since black church members are the lazy ones in a multi-cultural church, they are unable to be leaders.
2. Since all white church members know how to work well with money, the church's money is always safe with a white person.
3. As a result of Chinese people raising dogs and cats for food, my pets are unsafe when they want to do home visitations of church members.
4. A person always asking someone from his/her own race or culture to perform public prayers in the congregation.
5. _____

MOVE TO INTERCULTURAL COMPETENCE

1. Start off by being willing to admit one's prejudices at a small group meeting.
2. Be honest about one's working relationships with people of another culture or ethnic group. Mention such at the time of electing church officers in a multi-cultural church.
3. Start early in addressing prejudice, i.e. through the work of the children's departments in the local multi-cultural church.
4. Intercultural married couples can explore the societal practices of their spouse's family culture in an attempt to understand
5. and communicate better.
6. Walls of separation and prejudice that have been established between blacks and whites will tumble down when Christians have supreme love for their Maker and impartial love for their neighbour, according to White (in Korangteng-Pipim, 2001).
6. _____

TRANSFORMATION

- WHAT DO I NEED TO DO IN MY LIFE ABOUT THIS CONCEPT?



TENSION STATION 7: DISCRIMINATION

DESCRIPTION

While prejudice refers to people's attitudes or mental representations, discrimination refers to the behavioural manifestations of that prejudice. Thus, discrimination can be thought of as "prejudice in action." It can occur in many forms: from the extreme, such as segregation and apartheid, to cultural biases in treatment of individuals (Lustig & Koester, 2010:158). The most elaborate kind of discrimination is segregation—the isolation of different ethnic groups enforced by law or custom, or both (Premium, 2004).

EXAMPLE IN A MULTI-CULTURAL CHURCH

1. Since black church members are the lazy ones and are unable to be leaders, they should not be given leadership positions in a multi-cultural church.
2. Since only white church members know how to work well with money, the church's money will only be safe with a white person; therefore, church treasurers should always be Caucasian.
3. As a result of Chinese people raising dogs and cats for food, my pets are unsafe when they want to do home visitations of church members. Therefore, I need to hide my pets when Chinese church leaders visit my home.
4. Certain church leadership positions are not given to people of particular ethnic groups because that ethnicity is regarded as inferior in terms of status.
5. _____

MOVE TO INTERCULTURAL COMPETENCE

1. Speak up against discrimination at church board meetings and strategic planning sessions of the church.
2. Have sermons and youth messages on discrimination in the church.
3. Use the various platforms of media, drama, and music by the youth to highlight the occurrence of discrimination in the church.
4. Report discrimination by church leaders to the local church leadership.
5. Periodically review church programmes and look for possible discrimination.
6. Learn to elect church officers based on their spiritual gifts and not the colour of their skin, while trying to be representative at the same time.
7. _____

TRANSFORMATION

- WHAT DO I NEED TO DO IN MY LIFE ABOUT THIS CONCEPT?



TENSION STATION 8: RACISM

DESCRIPTION

Racism is the tendency to categorise people who are culturally different in terms of their physical traits, such as skin colour, hair colour and texture, facial structure and eye shape, to name a few examples (Blauner 1972, in Lustig & Koester, 2010:161). Although racism is often used synonymously with prejudice and discrimination, what distinguishes it from these other terms is oppression and power (159-161).

One church leader in Africa, Ruguri (2015:410), takes racism one step further when he observes that, "Racism, tribalism, and all other tendencies which disparage the value of any human being on the basis of any factor is tantamount to despising the work of God which He himself declared to be very good, and which forms the basis for God's Sabbath rest." Another church leader believes that "the denial of equality is at the heart of all racism" (Howard, 2005).

The Seventh-day Adventist Church takes a strong stance against racism and calls it an offense against fellow human beings. In 1985, the Church declared: "One of the odious evils of our day is racism, the belief or practice that views or treats certain racial groups as inferior and therefore justifiably the object of domination, discrimination, and segregation."

EXAMPLE IN A MULTI-CULTURAL CHURCH

1. People of the same race sit together in church or at church gatherings and discuss the behaviour of other church members of a different race.
2. Church goers make racial jokes of their fellow worshippers whose hairstyles are different to theirs.
3. _____

MOVE TO INTERCULTURAL COMPETENCE

1. PIPER's SOLUTIONS TO RACISM (2011: 88-99)

In his powerful book *Bloodlines*, Piper's points on racism is a worthwhile consideration for intercultural competence:

"The bloodline of Jesus Christ is deeper than the bloodlines of race. The death and resurrection of the Son of God for sinners is the only sufficient power to bring the bloodlines of race into the single bloodline of the cross." He continues to assert that the racial sins of guilt, pride, hopelessness, feelings of inferiority and self-doubt, greed, and hate find their solution in the Gospel of Jesus Christ:

- As guilt is a huge player in the way blacks and whites relate to each other we should deal with our guilt by accepting that there is no other saviour from our guilt than Christ.
- Racial tensions are rife with pride, but the Gospel of Jesus Christ breaks the power of pride by revealing the magnitude and the ugliness and the deadliness of it, even as it provides deliverance from it.



TENSION STATION 8: RACISM CONT'

- Hopelessness destroys moral conviction by making it look ludicrous. If there is no hope, then why should I bother myself with efforts of racial harmony? It is only the Gospel that can awaken hope and transform hearts.
- The sorrows of inferiority feelings and self-doubt are not unique to any ethnic group, but the history of the group shapes the way fear is felt, for example, the effects of black history and black stereotypes on black people. The impossible hope for racial reconciliation and understanding can only be realised through a union with Christ.
- A huge part of the corruption of white and black crime, and white and black racism, is energised by greed. There is only one way to be free from greed for the glory of God—faith in the gospel of Christ.
- The horrors of racial and ethnic hatred are indescribable. All over the world, through all of history, the slaughter of human life because of ethnic, tribal, and racial animosities is beyond imagination. However, the effect of the Gospel of Christ would transform the world of race and ethnicity more than we can imagine.

2. KORANGTENG-PIPIM ON RACIAL HARMONY

Based on the biblical narrative found in Acts 10 of the racial encounter between Peter (the Jew) and Cornelius (the Roman), Korangteng-Pipim (2001:419 -430) makes the following suggestions:

• Acknowledge our racial prejudices

"To begin the process of racial healing and harmony we must be humble enough to acknowledge the fact that we too, like the people in the world, have often harboured racial attitudes and engaged in racially discriminatory acts."

• Confess the sins of racism

"... If we desire racial harmony, we must confess our sins for whatever part we may have played, deliberately or unknowingly, in perpetuating racism."

• Seek biblical solutions

"...since the inspired Scriptures express the mind and will of God (2 Tim 3:16-17), we must always seek biblical solutions to the problems that confront us."

• Develop interracial relationships

"... Racial harmony can be restored and strengthened as we make the effort to move beyond our segregated homes, neighbourhoods, schools, churches, conferences, etc., and relate meaningfully with people of other races."

• Take a stand against racial injustice

"Restoring and strengthening racial harmony requires that we take a stand against any form of racial injustice, wherever and whenever it appears – and not only when the problem concerns our own tribe, race or group."

3. See yourself as a bridge-builder whenever racial tensions occur in the church.

4. After church services, initiate conversations that may lead to racial understanding and appreciation, especially when the speaker is from a different race.

5. Honestly accept that "we are all equal in Christ, who by one Spirit has bonded us into one fellowship with Him and with one another; we are to serve and be served without partiality or reservation" (SDA Church statement on racism).

6. _____

TENSION STATION 8: RACISM CONT'

TRANSFORMATION

- WHAT DO I NEED TO DO IN MY LIFE ABOUT THIS CONCEPT?

CONCLUSION

In this section, emphasis was placed on factors that cause people of different cultures to misunderstand and even mistrust each other, especially in multi-cultural church settings. Though the list was not exhaustive, it dealt with key concepts related to intercultural communication and contact, namely: assuming similarity instead of difference; non-verbal misinterpretation; language; ethnocentrism; stereotypes; prejudice; discrimination; and racism. I hereby encourage you to make the move from tension to transformation (T2T), by God's grace.





TRANSFORMATION

Individuals respond to intercultural contact in different ways, thus producing different outcomes. This is determined by two key experiences in cultural adaptation, viewed as follows by Lustig and Koester (2010:321):

- 1) The first concern is whether it is considered important to maintain one's cultural identity and to display its characteristics.
- 2) The second concern involves whether people believe it is important to maintain relationships with their outgroups.

These 4 types of adaptation are graphically illustrated in Table 2 below.

Table 2. FORMS OF ACCULTURATION (Lustig & Koester, 2010:322)

<p>INTEGRATION</p> <ul style="list-style-type: none"> • It is considered valuable to maintain cultural identity and cultural characteristics • It is considered valuable to maintain relationships with other groups. 	<p>ASSIMILATION</p> <ul style="list-style-type: none"> • It is NOT considered valuable to maintain cultural identity and cultural characteristics • It is considered valuable to maintain relationships with other groups
<p>SEPARATION</p> <ul style="list-style-type: none"> • It is considered valuable to maintain cultural identity and cultural characteristics • It is NOT considered valuable to maintain relationships with other groups 	<p>MARGINALISATION</p> <ul style="list-style-type: none"> • It is NOT considered valuable to maintain cultural identity and cultural characteristics • It is NOT considered valuable to maintain relationships with other groups

These are explained in more detail below:

- *Assimilation* means taking on the new culture's beliefs, values, norms, and social practices.
- *Integration* produces distinguishable cultural groups that work well together to ensure harmony.
- *Marginalisation* brings confusion and alienation.
- *Separation* is an action against other cultures (Lustig & Koester, 321-322).

DECISION FOR ONE OF THESE FOUR OUTCOMES BY AN INDIVIDUAL IS FOUND AT THE END OF THIS SERIES.

I CHOOSE ONE OF THE FOUR OUTCOMES: _____

SIGNATURE: _____

NAME: _____

DATE: _____



TENSION TO
TRANSFORMATION

FOR
MISSION

T2T4M

CHRIST'S METHOD – T2T4M – W5H1 Outline

“Christ’s method alone will give true success in reaching the people. The Savior mingled with people as one who desired their good. He showed sympathy for them, ministered to their needs, and won their confidence. Then He invited them to, ‘Follow Me’” (White, 1905:143).

Underscoring the importance of Christ’s method is this injunction given by a missionary and scholarly couple: “This is a wholistic model of the Gospel. ...Jesus did not separate the social aspects from giving the invitation to follow Him, and neither should we” (Colon & Colon, 2016:47). Here follows the summation of using the six interrogative verbs (W5H1) as an outline for this model of Christ’s method.

Table 3. SUMMARY OF CHRIST’S METHOD – W5H1 OUTLINE

STEPS	WHAT? (DEFINITION)	WHY? (REASON)	WHERE? (LOCATION)	WHO? (AGENCY)	WHEN? (OCCASION)	HOW? (METHOD)
STEP 1. MINGLE	WHAT IS MINGLING?	WHY MINGLE?	WHERE TO MINGLE?	MINGLE WITH WHO?	WHEN TO MINGLE?	HOW TO MINGLE?
STEP 2. SYMPATHIZE	WHAT IS SYMPATHY?	WHY SYMPATHIZE?	WHERE TO SYMPATHIZE?	SYMPATHIZE WITH WHO?	WHEN TO SYMPATHIZE?	HOW TO SYMPATHIZE?
STEP 3. MINISTER TO NEEDS	WHAT IS MINISTER?	WHY MINISTER?	WHERE TO MINISTER?	MINISTER TO WHO?	WHEN TO MINISTER?	HOW TO MINISTER?
STEP 4. WIN CONFIDENCE	WHAT IS CONFIDENCE?	WHY WIN CONFIDENCE?	WHERE TO WIN CONFIDENCE?	WIN WHOSE CONFIDENCE?	WHEN TO WIN CONFIDENCE?	HOW TO WIN CONFIDENCE?
STEP 5. FOLLOW CHRIST	WHAT IS FOLLOW?	WHY FOLLOW CHRIST?	WHERE TO FOLLOW CHRIST?	WHO TO FOLLOW CHRIST?	WHEN TO FOLLOW CHRIST?	HOW TO FOLLOW CHRIST?



STEP 1. TO MINGLE

WHAT IS MINGLING? – DEFINITION

- ☐ “The Saviour mingled with men as one who desired their good” (White, 1905:143).
- ☐ He met others for their benefit. Luke 15:1, 2 – Jesus welcomes sinners and eats with them.
- ☐ There is a need to mingle with caution when interacting with people who live by worldly standards – (Colon & Colon, 2016:50).
- ☐ “Mingling is the first contact with the stranger,” or with “the other” – (Yagambrun, 2018:15).
- ☐ Taking the initiative to be amongst people whose company you seek intentionally and deliberately.
- ☐ “Taking the initiative to mingle with others naturally comes easier to some than to others” – (Phillip, 1990:44).
- ☐ “The anyway principle” means doing good anyway, in spite of people’s responses (Colon & Colon, 2016:58).

WHY MINGLE? – REASON

- ☐ “Accompanied by the power of persuasion, the power of prayer, the power of the love of God, this work will not, cannot, be without fruit” (White, 1905:143–144).
- ☐ To establish rapport and to network with people (Colon & Colon, 2016:47).
- ☐ Social media and social distancing has disallowed people from mingling in close proximity.
- ☐ There is a need for social contact with people because we are social beings.

WHERE TO MINGLE? – LOCATION

MINGLE WITH WHO? – AGENCY

WHEN TO MINGLE? – OCCASION

HOW TO MINGLE? – METHOD



STEP 2. TO SYMPHATIZE

WHAT IS SYMPHATIZING? – DEFINITION

- ☐ “He showed His sympathy for them” (White, 1905:143).
- ☐ Matt 9:35, 36 – Jesus had compassion on the crowds.
- ☐ Luke 10:30-37 – The Good Samaritan was driven by sympathy.
- ☐ “...loving action is the clear result of true sympathy” (Colon & Colon, 2016:66).
- ☐ The primary sense in most modern dictionaries suggest that sympathy means “pity or sorrow for someone’s misfortune. Empathy is our capacity to sense and understand what another is feeling from their—nor our—point of view... The focus is on them and how they make sense of their feelings.”¹

WHY SYMPHATIZE? – REASON

- ☐ “Jesus has instructed us to bring comfort, sympathy, and help to those we can” (Colon & Colon, 2016:70).
- ☐ “Without Christ’s sympathy in our lives, and without feeling His compassion, our witness becomes a formality, a duty devoid of warmth, vitality, and power” (Phillip, 1990:61–62).
- ☐ “Us humans are social creatures, and tend to rely on others to confirm our beliefs. We don’t want to be wrong, so we seek confirmation from others.”²

WHERE TO SYMPHATISE? – LOCATION

SYMPHATISE WITH WHO? – AGENCY

WHEN TO SYMPHATISE? – OCCASION

HOW TO SYMPHATISE? – METHOD

¹<https://www.conflictdynamics.org/> [Accessed April 2020]

²<https://www.quora.com/Why-is-sympathy-important> [Accessed April 2020]



STEP 3. TO MINISTER TO NEEDS

WHAT IS MINISTERING TO NEEDS? – DEFINITION

- ☐ “...ministered to their needs...” (White, 1905:143).
- ☐ Mark 5:22-43 – “Often the greatest opportunities to minister to people’s needs come through interruptions” (Colon & Colon, 2016:73).
- ☐ John 4: 1-42 – Jesus crossed boundaries to meet the needs of a Samaritan woman (Jusu, 2016:1534).
- ☐ Mark 10:46-52 & John 5:1-9 – Jesus asks questions to discover the needs of a blind man and a lame man.
- ☐ To assess the needs of a person or community, and then address each of those needs.

WHY MINISTER TO NEEDS? – REASON

- ☐ “... ministering to one’s need at the same time provides opportunity to mingle and to sympathize as well” (Yagambrun, 2018:22).
- ☐ Assuming to know a person’s need has often led to unfulfilled needs through “fulfilling” programmes.
- ☐ According to Maslow, the unfulfilled need becomes the focus of attention, and we do not fulfil any higher needs until we have met the lower ones (Phillip, 1990:73).

WHERE TO MINISTER TO NEEDS? – LOCATION

MINISTER TO WHOSE NEEDS? – AGENCY

WHEN TO MINISTER TO NEEDS? – OCCASION

HOW TO MINISTER TO NEEDS? – METHOD



STEP 4. TO WIN CONFIDENCE

WHAT IS CONFIDENCE? – DEFINITION

- ☐ "...and won their confidence" (White, 1905:143).
- ☐ Luke 2:52 – Jesus won the favour of the people.
- ☐ Nehemiah 2:1-9 – the confidence king Artaxerxes had in Nehemiah.
- ☐ "Through mingling, showing sympathy, and ministering to needs, we show people that we care. Of course, we hope and pray that the Holy Spirit will touch their hearts and lead them to a full commitment to Him. But our care and love doesn't depend on them accepting Jesus. When we show people that our care has no strings attached, we build confidence." ³
- ☐ Winning people's confidence is not a step on its own but is the result of what happened in steps 1, 2 and 3.
- ☐ "When you nurture rapport with community leaders, asking them what are the community needs, seeking their advice on meeting these needs, and then following up with action, you are building relationships with them. This is social capital" (Colon & Colon, 2016:83).
- ☐ When people show confidence in us, we must point them to Jesus.

WHY WIN CONFIDENCE? – REASON

- ☐ Only when mutual trust and confidence are established through steps 1–3, can one proceed with the next step.
- ☐ This step is a response from the community to the church, and can serve as a litmus test for genuine relationship building.
- ☐ This is the most difficult step because confidence does not happen overnight (Yagambrun, 2018:25).

WHERE TO WIN CONFIDENCE? – LOCATION

WIN WHOSE CONFIDENCE? – AGENCY

WHEN TO WIN CONFIDENCE? – OCCASION

HOW TO WIN CONFIDENCE? – METHOD

³ <https://urbancenters.org/using-christs-method> [Accessed April 2020]



STEP 5. TO BADE TO FOLLOW CHRIST

WHAT IS TO BADE TO FOLLOW CHRIST? – DEFINITION

- ☐ “Then He bade them, ‘Follow Me’” (White, 1905:143).
- ☐ Mark 1:17 – Seek people where they are.
- ☐ “The whisper of a friend is more powerful in drawing people to Jesus than is the shout of a stranger (John 10:11, 14)” (Colon & Colon, 2016:89).
- ☐ “Leading people to Him is a natural result of wholistic ministry. It arises from the first four steps, where relationships are built. When people start questioning our motivation and why we live the way we do, it is natural to start talking about the Source of our spiritual commitment”⁴
- ☐ The strongest argument in favour of the gospel is a contagious Christian (White, 1905:170).

WHY BADE TO FOLLOW CHRIST? – REASON

- ☐ The potency of a heartfelt testimony will transcend theoretical arguments and theological debates and move the person to accept Christ (Phillip, 1990:98).
- ☐ “Discipleship means adherence to Christ, and, because Christ is the object of that adherence, it must take the form of discipleship” (Bonhoeffer, 1959:59).
- ☐ Evangelism is always an invitation people must respond to (Bosch, 2011).
- ☐ We are the bridge and a part of the Mission of God (*missio Dei*).

WHERE TO BADE TO FOLLOW CHRIST? – LOCATION

WHO TO BADE TO FOLLOW CHRIST? – AGENCY

WHEN TO BADE TO FOLLOW CHRIST? – OCCASION

HOW TO BADE TO FOLLOW CHRIST? – METHOD

⁴ <https://urbancenters.org/using-christs-method> [Accessed April 2020]



Table 4. SUMMARY OF LOCAL CHURCH APPLICATION

STEPS of CHRIST'S METHOD	SUMMARY OF LOCAL CHURCH APPLICATION
STEP 1. TO MINGLE	
STEP 2. TO SYMPATHIZE	
STEP 3. TO MINISTER TO NEEDS	
STEP 4. TO WIN CONFIDENCE	
STEP 5. TO BADE TO FOLLOW CHRIST	





PAWSON'S PRINCIPLE (PP) OF EVALUATION OF MISSION PROGRAMME –T2T4M

‘What works for whom under which circumstances and why?’ (Pawson & Tilley, 1997)

PART 1 – EVALUATION SHEET

Instructions. Please complete the table below. Reflect on the T2T4M programme which you attended. Work from left to right with each answer given in column 1. This form is anonymous, which gives you freedom to be honest with your evaluation. Thank you for being a part of this process to improve the mission of the local SDA Church. An electronic form will be available online via the SurveyMonkey website at <https://www.surveymonkey.com/>

Table 5. PAWSON PRINCIPLE EVALUATION

What part of the mission programme of T2T4M works?	For whom does the T2T4M mission programme work?	Under which circumstances does the T2T4M mission programme work?	Why do these T2T4M mission programmes work?

**PART 2. DISCUSS EVALUATION SHEET (PP)**

The form below is used as a master of the respondents' answer in Part 1. After all the forms are collected and processed, the responses will be shared with the whole group via the *SurveyMonkey* website.

Table 6. PAWSON PRINCIPLE EVALUATION SUMMARY

What part of the mission programme of T2T4M works?	For whom does the T2T4M mission programme work?	Under which circumstances does the T2T4M mission programme work?	Why do these T2T4M mission programmes work for these people?

